UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Jane Addams—Memorial Number

1860-1935

"Quintessence of the universe,
Distilled at last from God's own heart,
In me concentered now abides
Of all that is, the subtlest part.

"The product of the ages past,
Heir of the future, then, am I;
So much am I divine that God
Cannot afford to let me die."

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The Field

"The world is my country, to do good is my Religion."

Paragraphs from the Press

In the period while she was fighting for national legislation for the protection of her Hull house neighbors Theodore Roosevelt called Miss Addams the "most useful American." In the period of her world leadership in the cause of peace the committee which awards the Nobel prize recognized the importance of her contribution by making her co-recipient of the award for 1931. But from beginning to end it needs to be recognized that this career which gained such deserved honor was rooted in her concern for the actual human beings whom she knew as they passed through the multitudinous activities of Hull house. She felt herself to be working as directly, as immediately, for the future of the little Greek lad in the Hull house boys' club when she founded the Women's International league for peace and freedom at the Hague in the midst of the war as when she started to fight the open saloons and vice-infested alleys within sight of the settlement house forty years ago.

—*The Christian Century.*

(Continued on Page 210)

Contents

Prayer—HERBERT HENRY HINES 183
In Memoriam—Jane Addams (Editorial)—JOHN HAYNES HOLMES 183
The Home—A Broadcast by Jane Addams 186
Jane Addams—GORDON KEITH CHALMERS 187

OTHER TRIBUTES FROM EDUCATORS:

Charles E. Merriam 190
Marion Edwards Park, Walter Dill Scott, Robert Gordon Sproul, Sophonsiba P. Breckinridge 191
Mary E. Woolley, Glenn Frank, Herbert V. Neal 192

MESSAGES FROM WASHINGTON:

Cordell Hull, H. A. Wallace, Harold L. Ickes, Eleanor Roosevelt, Robert M. LaFollette, Jr. 193
George W. Norris, Harry Hopkins, Mary Anderson 194

FROM ASSOCIATES AT HOME:

James Weber Linn, Mr. and Mrs. Charles Hull Ewing, Flora Guiteau 195
Catherine Waugh McCulloch, Thomas W. Allinson, Amelia Sears, S. O. Levinson 196
Louis L. Mann, Curtis W. Reese 197

Twenty Years of Internationalism—LOLA MAVERICK LLOYD 198

FROM FRIENDS IN THE INTERNATIONAL LEAGUE:

Emily G. Balch 199
Alice Boynton, Zonia Baber, Edith M. Pye 200
C. Ramondt-Hirschmann, Matilda Widegren, Elena Landazuri 201
Hannah Clothier Hull, Dorothy Detzer, Agnes C. MacPhail 202

TRIBUTES FROM MANY SOURCES:

Oswald Garrison Villard 202
William Allen White, Walter Lippmann 203
Paul Kellogg, Francis J. McConnell 204
Herbert Hoover, George Foster Peabody, Mary M. Bartelme, Alice Stone Blackwell, Norman Hapgood, Edwin Markham, Upton Sinclair, Miss Addams' Publishers 205
Helen Cody Baker 206

Jane Addams' Tribute to Her Father—SYDNEY STRONG 206

FROM CO-WORKERS IN THE SETTLEMENTS:

Mary E. McDowell 207
Graham Taylor 208
Mary K. Simkhovitch, Lillian D. Wald, Mrs. Kenneth F. Rich 209

POETRY—

To Jane Addams—*Angela Morgan* 194
Jane Addams—*S. J. Duncan-Clark* 194
Jane Addams—JANE RAWLINS SHEEHAN 194
Jane Addams—LUCIA TRENT and RALPH CHEYNEY 197
"As Often as Ye Drink This Wine"—ALICE BIDWELL WESENBERG 211

CORRESPONDENCE—

The Jane Addams Memorial Fund—ROBERT MORSS LOVETT 210
Jane Addams International Peace Park 210

THE FIELD—

Paragraphs from the Press 182

UNITY

"He Hath Made of One All Nations of Men"

Volume CXV MONDAY, JULY 15, 1935 No. 10

PRAYER

Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting Thou art God.

We offer to Thee our prayer of praise and thanksgiving for Thy servant Jane Addams whom Thou hast taken into that higher service in Thy kingdom of light. Truly Thou didst call her to her earthly tasks even as prophets and leaders of old, to become Thy servant for the needs of forgotten men and women and hurt children. In the spirit of Him who came not to be served but to serve, she gave her whole mind, heart, soul and strength to Thee, blessed by her birthright dedication, and guided by her constant search for Thy will.

We honor her for her service to Thee, which made her blessed among women, even among the greatest who have ever lived. Childless that she might be a mother to humanity; foregoing the love of a home that she might build a house, universally known, where home-like qualities could be brought into the lives of the poor and heavy-laden; as rich, yet becoming poor that many through her humility might live on the higher levels of life; forsaking ease and quiet that she might engage in life-long warfare against oppression: we find Thee in so honoring her.

For the keen flash of her precise mind;
For her Lincoln-like faith in common people;
For her rigid calm, her unstudied poise, and her utter honesty;
For her limitless capacity in friendships, and the confidences she inspired;
For her long years of welfare for children, for the common sense of temperance, for the social necessities of democracy, and her prayerful, sacrificial quest for international peace;
We praise Thee, her guide and the end of her prayer.

We rejoice that the great service of her life was known to the world and honored everywhere; that mankind recognizes such a life as Thy way of bringing good will and good living; that her life was America at its best.

For as much as there has been taken from this world the soul of Jane Addams, we pledge, in Thy name, to serve those causes that lift life to higher levels, in this land and everywhere; to attack wrong in the spirit in which she showed us how to fight; that we will travel no "sequestered byway," but mix on the "thronged and common road where all must turn out for one another," with "moral obligations in choosing our experiences," and our absolute "identification with the common lot."

So may we too love mercy, do justly, and walk humbly with Thee. Amen.

—(Rev.) Herbert Henry Hines.
Congregational Church, Woodstock, Vt.

In Memoriam—Jane Addams

The name of Jane Addams is destined to be remembered and adored when the names of nearly all other members of her generation are forgotten. She was the greatest of American women to the same extent and in the same spirit that Abraham Lincoln was the greatest of American men. She was in her own right one of the great women of all time. Altogether apart from nationality or sex, she was one of the noblest persons who ever lived.

I

I like to recall the first time Miss Addams came into my life—not in her own person, but in the form of a picture indelibly stamped upon my memory. This picture may be found as the frontispiece of "Twenty Years at Hull House." It shows the profile of a young woman sitting with head bowed meditatively over a book. In these days of Hollywood beauties and radio stars, this profile would not be regarded as particularly striking, for there was nothing physically appealing about it; but to me, in my youth, it seemed one of the loveliest faces I had ever seen. It had poise and great dignity, gentleness, simplicity, virtue, inner peace of mind and purity of heart, and all suffused with that radiance of spirit which gives that beauty which never was on sea or land, and never was in the mere flesh of men and women. I remember that this picture came to stand in my mind as the ideal of sainthood. This, I said, was the way the great saints of the church must have looked! And from that moment Jane Addams was a central part of my life.

I did not meet and know Miss Addams until later years. I seem to recall that I first saw her at a meeting in Chicago, soon after the War, in memory of Jenkin Lloyd Jones, when we both spoke in tribute to our common friend. Since that time I have met her on various occasions—at great public gatherings where she was invariably the most distinguished person present, in private homes, at Hull House, at conferences in New York. Always her face remained the mirror of her soul. It still was beautiful in the same spiritual way; but now, after all these years, it was tragic as well. It seemed as though all the sorrows of mankind were graven upon her countenance. There were smiles there at times, for Jane Addams had a delightful sense of humor, but sadness always as of Rachel "weeping for her children and would not be comforted." Miss

Addams had seen too deeply into life, and felt too keenly its realities, to be light-hearted and merry in the superficial and empty way characteristic of the intolerable American optimist. She knew the irony of human experience, as did the old Greek dramatists; she faced the problem of evil, as did Job in the Old Testament; she was sensitive to the agonies of men's hearts, and could not go unscarred of their woes. Like the noblest saints, she bore the stigmata of Him who was crucified for men, only they were not in her case the prints of the nail-holes in hands and feet, but lives sunk deep upon the living counternance. It reminds me of Maude Royden's statement that no woman is to blame if she is not beautiful at twenty, but that every woman is to blame if she is not beautiful at fifty.

II

Jane Addams' life divides itself naturally into three distinct periods:

(a) The first period (1860-1889) was that of preparation. She was born on September 6, 1860, at Cedarville, Illinois, where, after her death, her body was laid to rest in the little cemetery on the hill. Her mother died when she was a baby. A sickly and sensitive child, she became utterly devoted to her father—a Quaker, a member of the Illinois legislature, and a close friend of Lincoln—who remained for years the central influence of her life. From him she learned self-respect, unselfishness, compassion, idealism, and a passion for human service. She learned also, from her association with the pioneer settlers of the region, still alive in their old age, the essential integrity of the common people, their patience, steadfastness, and abundant courage. And in this early manufacturing town of the middle west, she discovered poverty—the fateful line of division between the prosperous people who lived in the big houses, and the workers who dwelt in the huddled and mean little houses. This seemed to her strange, and she wondered why.

In the late '70's she went to Rocktord Seminary, now Rockford College, where she was graduated in 1881. Her father died about this time, leaving his daughter, a cultured young lady, with property, and nothing to do. An attempt to study medicine was frustrated by illness. After months of disability and pain, she went to Europe, where she visited not art-galleries and palaces and cathedrals, but the homes and haunts of the poor in the slums of the great English and continental cities. This experience marked the turning-point of her career. She became ashamed of her own security, and horrified at the plight of the outcast and starving. In Toynbee Hall she saw the model of what she could and would do in her own country. Returning to Chicago, she found the home of Charles J. Hull, formerly a suburban residence, now a neglected store-house in the most ghastly slum area of the great city, and she opened it as Hull House, the first settlement in America. She was now twenty-nine years of age.

(b) The second period (1889-1914) was that of achievement. These twenty-five years Miss Addams devoted almost exclusively to Hull House, which she now made the civilizing center of its own neighborhood, and gradually of an ever-widening area of American life. Under her wise and enlightened direction, this institution took on a three-fold character which made it in the end world-famous.

First of all, it was a home, where everybody was welcome. Day and night the doors stood open, and all might enter in. The children came first, out of sheer curiosity, then their parents, and at last all the neighborhood. A dozen different nationalities, races, religions, found here a hospitable hearthstone "where the dispossessed and the bewildered, the friendless and the forgotten, have gone for refuge, refreshment, and revival."

Secondly, Hull House became a residence, where young men and women gathered at Miss Addams' feet to learn the lesson and catch the spirit of her work. The institution became a kind of college, with students in residence, and graduates scattered in ever-growing numbers through the land. The names of those who have lived at Hull House and then gone forth to serve and lead in the nation's life include many of the greatest and noblest in the history of the last generation.

Thirdly, Hull House became a creative center of social and political reform. Clean streets were here conceived, tenement house laws written and commended to legislators, labor laws discussed and debated and then fought for. Hull House knew about social insurance before the rest of the nation had heard of it at all. It fostered woman suffrage, when this cause was most unpopular. It stood four-square for prohibition, and cherished the dream of international peace. In every reform, through all these years, it was in the forefront of thought and action. Miss Addams joined no party, and became no doctrinaire of social theory; she believed in the step by step method of advance. But she welcomed all to her haven, even the most radical, and rejoiced in the freedom which led inevitably to constructive social change.

(c) The third period of Miss Addams' life (1914-1935) was that of world leadership. It was in the vast catastrophe of 1914 that she discovered how much she hated war. Her inheritance was at work here through her Quaker father. Also her experience, which had shown her the children of the very nations now at war living happily together under the shadow of Hull House! Her fine intelligence taught her at once the imperialistic nature of all modern war, and therefore the real character of the World War. And her sensibility felt, as though it were her own, the utter agony of a million mothers across the seas. She

could have none of this—she must work to end it, and bring peace!

In January, 1915, she founded the Women's Peace Party here in America. In April of this same year, she established and became president of the Women's International League for Peace and Freedom. She crossed the war-stricken seas in 1915 to attend the first meeting of this organization in the Hague, and presided over stormy sessions. Then she went on a tour of the combatant countries, to face the war ministers and submit to them her program for ending the tragic conflict of arms. She made later visits, on this same mission of peace, to Zurich in 1919, to Vienna in 1921, to the Hague again in 1922, to Dublin in 1926, and to Prague in 1929. This was a sustained work for peace such as no other person in our age was able or willing to carry on, which gave her rank among the great world-leaders of her time.

The price which she paid for this work was heavy. For she was now a hated pacifist, and for the first time in her life tasted the bitter fruit of public denunciation and contempt. She faced peril as well, for her life work was threatened by the withdrawal of contributions to the support of Hull House by those who would have nothing to do with a woman who would talk peace in time of war. The first great hurricane of wrath swept down upon her when she calmly announced after the sinking of the "Lusitania" that "talk of reprisal and aggression can only increase the spirit of bitterness." Anger was turned into ridicule when she supported the Ford Peace Ship. With the entrance of the United States into the War, she was visited with the supreme humiliation of having secret agents of the government planted on her trail. Few will ever forget the storm of hatred which broke on her devoted head when she denounced the blockade of the Central Powers, and declared that the "United States should not allow the women and children of any nation to starve."

The ignominy of this experience followed Jane Addams to the day of her dealth. Only this past year her name was placed, in an infamous "red net work" publication, among those to be watched and warded against as the enemies of the republic! But nothing in the end could shut her off from the recognition which was her due. For a full decade before her death, she was crowned by a succession of honors, of which the last and the greatest was the award of the Nobel Peace Prize in 1931.

III

If we analyze the character of this woman, we find that it had three supreme qualities:

(a) First, *goodness!* Walter Lippmann has best expressed this in his statement that "no one will ever be able to put into words the whole long record of the goodness of Jane Addams." We can measure her goodness, perhaps, by trying to associate with her name any one of the more familiar faults which are common to human nature. Jealousy, self-seeking, pride, love of money or fame or power, race prejudice, anti-semitism, class-consciousness, vulgar and aggressive nationalism, bigotry, intolerance, hatred of any kind—which one of these sins can even be imagined, much less thought of, in connection with the name of Jane Addams? Her goodness was of a complete and transcendent quality which matches her with the holiest figures of the past. She was a saint!

(b) Secondly, *intelligence!* Miss Addams had altogether extraordinary mental capacity. She possessed a unique understanding of social problems, and a towering wisdom in their solution. She was never at a loss in any company, and in her meetings with presidents and premiers, men of affairs and world leaders, was usually the master of the situation. In her books, her intelligence is seen at its best. Writing on subjects which were the commonplace of contemporary discussion—democracy, social ethics, city children, prostitution, housing, ideals of peace—she attained a level of original and creative thought which gave her volumes a permanent quality which insures their survival. Her mind matched her heart. She was a seer!

(c) But Miss Addams was more than a saint and a seer. She was a statesman as well! Along with a compassionate heart and a powerful intellect, she had a command of realities, a practical genius for affairs, which made her great. On any basis of personal fitness, apart from politics and sex, she should have been President above any man who occupied the White House during the period of her mature life. Had she been President before the War, she would have enacted a code of social legislation of which we are just now beginning to get the first vestiges of understanding. Had she been President in 1914-1918, she would not have taken America into the War, but would have ended it on terms which would have accomplished the healing of the nations. In her public leadership through those dreadful years, she revealed a capacity of thought and vision which outmatched that of any man at the head of the government of any one of the belligerent powers. She was indeed a statesman!

IV

Such was Jane Addams—saint, seer, statesman!

As I think of her asleep in a grave as modest as her own soul, she stands in my mind as a rebuke, gentle but stern, to our stupidity, selfishness, cruelty, and injustice. Also, she stands as an eternal vindication of our democracy. As she loved humble men and women, so she revealed within herself the infinite possibilities of these men and women. They spoke at last through her.

Simple, unspoiled, divinely true, supremely great, Jane Addams fulfilled the best that is in us all, and therewith glorified mankind forever.

JOHN HAYNES HOLMES.

The Home

A Broadcast by Jane Addams

It is surprising how a sense of home with its implications of security and friendliness can attach itself to the most unlikely places,—the tent in which one has camped for two days, the room in a dingy hotel to which one returns after delivering a lecture, the stateroom on an ocean liner; also it is said that a hobo supper cooked under a roof of flattened tin cans on the edge of a garbage heap, because it is associated with warmth and food becomes separated from its surroundings as by a magic ring—inside the ring is home, outside the ring is a howling wilderness.

A homesick friend of mine with whom I was once traveling in Europe confided to me one glorious evening in Venice in the midst of moonlight and gondolas, that what she really thought of when she felt that she must go back at once to a certain Iowa farm was a row of bins in the cellar which as a little girl she had helped, or thought she had helped, her father to build. The corner bin filled with nubbins was the very center of her heart's desire. She did not want to eat the apples but she felt that she must have one good look at them!

Such a sense of home, however precious and deeply intrenched in human experience, while it affords valuable testimony as to the universality of the instinct, does not demonstrate that it can survive all conditions for certain ones may in the end wear it down. Mankind has come to know more or less what these conditions are. For instance, it was discovered early that the most primitive home, either in cave or hut, implied at least shelter from driving storms or burning suns and that unless it provided such protection it did not meet the home requirements of even primitive man.

New standards have been evolved during the centuries since and have varied of course with time and place, but the conviction has become established that a real home continuing year after year must be founded upon certain essentials. Perhaps these are more easily obtained in the country than elsewhere although a country location is no guarantee that they exist. When we reach the modern city with its complicated requirements from sewage disposal to fire protection, recorded observations have made certain of these essentials quite clear.

It has been found that constant over-crowding easily ruins tempers and finally affects the permanent relations of a family group; that high rents almost automatically produce the omnipresent lodger with his ofttime faculty of breaking up a family; that a defective flue taking care of a coal range which must not only cook the food for a family but also furnish the heat for the kitchen which is the living room, can frustrate the good cooking and spoil the kindly nature of the most devoted wife and mother.

We have learned that rent must bear a certain proportion to family income that all the members may not be harassed and unhappy and at last be evicted; and that the essential requirements for heat and light be forthcoming without too much uneasiness; for the early days of the depression demonstrated that a cold and dark tenement is only one degree better than the pavement itself. It is curious that in such a situation the very furniture seems to anticipate that peculiar alien look which the furniture of an evicted family always assumes when it stands out on the street. The home, although still sheltered by the four walls, has already been lost and the furniture has no meaning. I suspect that few of you who are listening in, have had the experience of eviction, but many of us may recall how the household objects which represent an affectionate family life may become fairly menacing and cynical because they—inanimate objects—have survived long after the death of the persons who gave a reason for their existence.

Perhaps the most serious charge against our overgrown cities is the fact that a poorly paid workman, even if his wages are steady, is unable to live in a new house provided the new house meets the building regulations of the city in which it is built. His requirements may be ever so simple but he must still content himself with a house vacated by a man whose wages are better than his, although the latter tenant may have left the house because it was insanitary. Such a condition brings down the rent and the new tenant moves into it perhaps with a wife predisposed to tuberculosis and a flock of little children.

Years ago the American traveler was always amazed to see many of the poorest people in London dressed in the cast-off clothing of the well-to-do which they bought in second-hand shops and which gave them a curiously forlorn appearance. The situation now is reversed, as it were, and the English visitor is astonished when he finds that the poorest paid people in American cities are living in cast-off houses while the English cities have been busily erecting new houses for the same type of citizen. But the English have learned that it is almost impossible to erect such houses without some sort of governmental subsidy. They have prepared themselves through years of experiment in such housing by certain laws which we do not possess in America. For instance, we were told recently by Sir Raymond Unwin who lectured in the United States that a landlord who owns a house which can be shown to be insanitary and a detriment to his tenant's health is in danger of having a commission declare that the house "contributes to a slum," in which case the government proceeds to buy his land in order to erect its own housing upon it and pays him not what he thinks it is worth, or might be worth later, but only the price which slum property will bring. The landlord had his chance of course through the years to keep his property in such condition that it could not possibly be described as a slum. Having failed to do that, he must sacrifice his hopes of a larger payment. Sanitary housing for all its citizens has become an essential to the English government and it has learned how to secure it.

Although I am firmly convinced that the home, from the cave to the pent-house, is well nigh indestructible, in certain situations the precious thing gives us the slip and gradually we find that the home is no longer there. Is it not important that so far as we are able we discover what creates these impossible situations and eliminate them, at least so far as actual city housing is concerned?

Jane Addams*

By Gordon Keith Chalmers

As a small girl Jane Addams was enchanted by the thought of Lincoln. She never saw him, but her father told her many stories about him as well as many of his ideas. Once she and her mates were taken to Madison to see the eagle, Old Abe, who had been a mascot all through the war, and as the little girl stood under the high dome of the capitol she thought of infinitude described by its curve and of the magnitude of Old Abe, somehow or other representing the heroic and the perfect things, she said in later life, which all youth is on the hunt for. At Commencement time and at other times of parcelling out advice to students, orators like to praise and condone the impatience of youth and its belief that *the perfect* is a secret as easy as *Open Sesame*. Frequently, however, *impatience* is a euphemism employed to cover up one's willingness to satisfy the curiosity of the mind. What is the secret of Jesus Christ? we ask. With the precision of the examinee someone answers, He loved humanity; and we're satisfied with that fraction of an answer. Such reasoning, characteristic of immaturity if not always of the young, should not be attributed to impatience but to laziness. Jane Addams was blessed with a critical and speculative father, who early gave her the idea that understanding is a matter of half-tones and approximation rather than the absolute of the fixed pallette. With her father Jane loved the Italian liberator, Mazzini, as well as Abraham Lincoln. And in Lincoln she recognized no popular cheap hero, believing that to understand his greatness people must make great effort.

The same is now true of Jane Addams. I am speaking this morning to some who knew Miss Addams intimately and to some who worked with her in Hull House. I cannot give the first-hand account of her that they can give, but luckily for all of us she has left an intimate record of herself in her books and in our civic life. She has bequeathed much to us in Rockford College, and to graduating classes as they leave the campus she makes a special gift. This I propose to speak of.

As a small person in Cedarville, Jane tracked the woods and gathered the wind-flower. Her half brother joined her in sacrificing all captured snakes upon the altar by the river, and the hundreth walnut also they offered to the gods. The Fem Sem, when she matriculated, was a strict place. One of her contemporaries tells of receiving demerits for rolling up a spool of hair and dropping it out the window; and woe betide the student who descended the stairs in any but the one approved step for a lady! Miss Addams appears to have respected these rules as much and cherished them as little as her contemporaries, yet her youthful high spirits burst out not only in pranks but also in a swarm of ideas and a torrent of speculation and discussion. The seminary was almost fierce with thought; deep in the minds of all those debating and arguing young people and behind all their theories about society and life there lay the belief that with them abode the chance to prove that women have minds and capabilities worthy of the same attention and responsibilities as their brothers. Immortality, the missionary movement, the poor, the theories of Charles Darwin—everything came under critical review. The students first showed themselves a match for their brothers in inter-collegiate oratorical contests. In one of her orations Jane worked out an idea which later became a principle of her whole philosophy:

> Those who believe that Justice is but a poetical longing within us, the enthusiast who thinks it will come in the form of a millenium, those who see it established by the strong arm of a hero, are not those who have comprehended the vast truths of life. The actual Justice must come by trained intelligence, by broadening sympathies toward the individual man or woman who crosses our path; one item added to another is the only method by which to build up a conception lofty enough to be of use in the world.

Jane Addams said these words in her callow years when oratory had flourish, bombast, and climax. Her half century of brilliant activity since she spoke them have given them a simple and vigorous truth. In her time as well as today our conception of justice is distorted by the compromises with it in the law-courts. When we demand justice of a jury we usually demand an opinion that can be rationalized; at best we demand a negative statement, and that often about an affair in which there are two wrongs, one on either side, and the judgment is expected to state which side is less in the wrong. The other day a Federal judge classified lawyers into those who seek true justice, those who seek to defend the interests of their clients, and those who prey upon society by defending out and out criminals. It is an unfortunate circumstance of our law and our governments, he said, that most of the lawyers must fall into the middle class; only Supreme Court justices and a few others are able continuously, he said, to pursue pure justice. The distinguished and honored lawyers who bend their brilliant powers to the service of their clients, he said, are likely any day to condone and defend in a client something that they would never permit themselves to do.

But the law is a negative and reviewing force; it checks the wrong as best it can. Jane Addams was concerned with positive justice, the forward-going action to a man which makes of justice not a restrictive decree, but a voluntary deed.

In Plato's "Republic" the pupils of Socrates reasoned about actual justice. They began by thinking about the law and how one wins a judgment from the courts. Then they spoke of the reversals of legal justice necessitated by force of arms and reasoned that justice is to give the strong man his due; but when Socrates demanded complete logic of them, they carried that reasoning a step further and concluded that justice is what the strong man wants. Having let his pupils entangle themselves in their iron pragmatism, Socrates returned in the argument to the very root of the matter, asking what we really think a virtue is. He concluded that whatever is right for any thing must be in keeping with what the thing was made for and that the same is true of a man. Justice for a man, which he thought synonymous with good and right for a man, can never be completely realized except for a good man. So justice is whatever is good for a good man. Notice how particular and disparate this justice is. The good for a man is nothing short of the good for his soul, and superficially, at least, souls are very different. One man is fed by companionship; another thrives by privacy; one man finds joy in colors, an-

*President's Baccalaureate sermon to the graduating class of Rockford College, June 9, 1935.

other in numbers and the map. Jane Addams knew that in practice "the actual justice must come by trained intelligence, by broadened sympathies *toward the individual man or woman* who crosses our path."

After college Jane Addams travelled all over Europe to see what is beautiful there and to think out what she really believed to be good. Then she and Ellen Starr decided to make neighbors, if they could, of the people who live near Halsted Street. The good for many of their neighbors, they quickly found, was some recollection of the old and gracious life that they had left in the villages and cities of central Europe. A stack of photographs taken in European travels were mounted and hung on the Hull House walls, where the Italians could see their beloved Florence and the Germans could see the Rhine. An emigrant from New England objected to all the "foreign views," but Miss Addams caught him off guard by remarking that it was good to see something familiar, and the American replied: Yes. "They feel as we did when we saw a Yankee notion from down East." Miss Addams went to Halsted Street to learn what was good for her neighbors. She never thought she had completely found out. Once Hull House made the mistake of allowing the county to bury a foundling whom the residents had vainly nursed for several days. The neighbors couldn't believe anyone would have such a hard heart, finally forgiving Hull House only when someone said that of course they wouldn't know a mother's feelings, all being spinsters. The idea that burial is more important than nursing had to be learned by the Settlement.

Hull House in the early days found that the greatest need of people nearby was for society; it provided meeting rooms, made the meetings and the parties, and offered any group with simple gregarious impulses a hall to make its speeches in. Miss Addams appears to have started with the idea that there is really little that you can do out and out for your neighbor. The surest thing is something menial, and in many instances your ability to help your brother directly ends with the menial. Thoreau said that if anybody came to him with the intent to do him good, he'd run fast in the opposite direction. Miss Addams knew all about that. While she was in college people came to her to pray over her and do her erring soul good; how eagerly she fled—when she could! But in Hull House when she found that working women wanted someone to take care of their babies and feed them during the day, she made provision.

We may put it down as the greatest accomplishment of her teachers that Jane had a keen sense of the fact. The great possibilities of Hull House apparently never disfigured her simple conceit of what it was and what it could attempt next week. Out of intellectual integrity and humility she put a check on herself as she went about making speeches in support of Hull House. The bitter need of her neighbors tempted her to describe Halsted Street in extreme vividness, and she saw that it would be easy to go beyond the facts; so she made it a practice to take a dweller in the district along with her wherever she went to speak, so as to be sure she wouldn't exaggerate.

One of the greatest needs of the poor in the nineties as at present is the opportunity to discuss their condition in a temperate and orderly manner. Radicalism and anarchy have long been the reasonable conclusion of the starving and diseased; social reform is the necessary theme of the unfortunate. In the nineties social-democratic ideas from central Europe spread through our cities, expressing themselves sometimes in violence, frequently bursting forth in the summons to do violence. Jane Addams believed in free speech. In the early days she was interrupted while speaking to a club by a rough-looking man who called out: "You are all right now, but, mark my words, when you are subsidized by the millionaires, you will be afraid to talk like this." Miss Addams replied that while she didn't intend to be subsidized by millionaires, neither did she propose to be bullied by workingmen, and that she would state her honest opinion without consulting either of them. To her surprise, the audience of radicals broke into applause.

Because it dared allow radical criticism of our government at all, Hull House got a reputation of radicalism. Visitors refused to distinguish between the opinions of those permitted to arise and speak in meeting and those in control of the house. Oddly enough, Miss Addams received as much criticism from the left as from the right, for the socialists called her dark names when she refused to adopt their doctrines. Her position in this respect in the nineties was like that of the University of Chicago at present, where many of the public fail to distinguish between what is studied and what is taught. It would be as sensible to say that the University teaches communism because classes in government study a system under which a great nation of the world lives as to say that it teaches heart disease because that is studied in the medical school.

To give a place for parties and friendly meeting, and to give a place for discussion are two of many ways that Jane Addams took to bring justice day by day as people crossed her path. Thus she restored, on its secular side, at least, the old meaning of charity, *caritas,* by which one holds another dear. Our own understanding of *charity* has been so much abused by all that we associate with a Board of Charity that we circulate the paradoxical metaphor, "Cold as Charity." The ancient Christian word, *caritas,* being so reduced and defamed, we are afraid to translate the theme of the thirteenth chapter of First Corinthians by the word for the ancient virtue, and instead the revised and modern versions render St. Paul's word as *love.* This morning I purposely read from the King James translation, believing that what the apostle meant was, "Now abideth faith, hope, charity, these three, but the greatest of these is charity."

Love is choice and reserved for a few; it is reciprocal, rightly expecting love in return, and growing thereby. But charity is a generous out-pouring. Among the few in the world who have been capable of charity, a smaller few, including Jesus Christ and St. Francis, have been able to hold a great many people dear. Christian charity is the ultimate refinement of men's goodness, transcending what a seventeenth century writer called moral charity and politic charity:

> I relieve no man upon the rhetorick of his miseries, nor to content mine own commiserating disposition; for this is still but moral charity and an act that oweth more to passion than reason. He that relieves another upon the bare suggestion and bowels of pity, doth not this, so much for his sake as for his own; for by compassion we make others misery our own, and so, by relieving them, we relieve ourselves also. It is as erroneous a conceit to redress other men's misfortunes upon the common considerations of merciful natures, that it may be one day our own case; for this is a sinister and politick kind of charity, whereby we seem to bespeak the pities of men in the like occasions.

Unlike love, charity is not a relationship between two, but an out-pouring. Christian charity surpasses mere sympathy, for it holds others dear at the behest of God the Father.

I give no alms only to satisfy the hunger of my Brother, but to fulfil and accomplish the Will and Command of my God.

Few people attain to plain charity, not to speak of Christian charity. If you love your own goodness, you can never generously care about another's good. What is the limit of your joy at another's success? Is it mere congratulation or does the good fortune of someone whom you know truly make you happy? The rich people in the world are likely to be the parents and the teachers—if they are able to take joy in those near them; the rich of the world, measured by their joy and delight in life are invariably those who are charitable. You cannot enjoy sadness and charitableness, too. Mrs. Gummidge in "David Copperfield" enjoys her sadness—"I'm a lone lorn critter, Dan'l; and everything goes contrary with me." The donkey friend of Winnie the Pooh, also cherished sadness. In answer to the bear's greeting, "Good Day," he repeated, "Good day,—if it is a good day, which I doubt." The epicures of sadness enjoy taking, but the charitable man finds greatest delight in out-going.

As many ways as there are to do good, so many ways there may be to be charitable. Charity goes beyond the deed and includes the intention in which the deed is done. Can you find what to respect and what to admire in another? Are you disposed to discover a good intent in what another does? Some people feed the body and by ignorance, insensibility, or plain malice prey upon the mind. "It is no greater charity to clothe (a man's) body," said Sir Thomas Browne, "than apparel the nakedness of his soul." For this reason the teacher has a special chance to be charitable whether he be a teacher by profession or informally. When we look deep into charity for its meaning, we see the anomaly in the phrase "Cold as charity," but our reflections reveal the profound truth of another proverb, "Charity begins at home." At home one may begin to hold others dear, and pray heaven that, began at home, charity at least may stay there.

Charity travestied and made cold cherishes the disease and the failure of others; Jane Addams cherished excellence. Proof of the wholesome spirit in which she held others dear can be seen in the fact that those whom Hull House aided in their need returned to enjoy the friendship of the Settlement once adversity was passed.

Charity may be tested by asking if it is good for those who are whole as well as those who are sick. To Jane Addams's charity we may bring a severer test. Was she charitable to you and me? There is a great band of devoted men and women who make it their business to show kindness to their fellow beings, but Jane Addams stands out from among these. With graciousness and good humor she enjoyed life, relishing lovely things, her friends, and a clear idea, and showing forth the light God gave her in the beauty of her countenance. She could show compassion without condescension, pity without vulgarity. She could go into very pits of squalor, cruelty, and evil, keeping, as Walter Lipmann said, the distinctions precious to a civilized person. Her sympathy for common things and common people was enormous, yet she never forgot the excellence of the uncommon. According to what she believed she spoke, until her name became a type of courage to those who knew the risks she ran and the enemies she fought against. In truth *we* are her greatest beneficiaries. She held dear the spirit of independence, of kindliness, and nobility—things which we hold dear; so she was charitable to us in the fulness of our powers.

This is true even if in politics and philosophy we disagree with her, for her charity was active. Similarly one may say, regardless of disagreement on legal and political issues, that Justice Holmes was one of our great patriots. Jane Addams, too, was a very great patriot, vindicating for us the paradox of democracy. Mr. Lipmann has spoken of her great sympathy expressed with distinction, her common humanity displayed in the noble style. President Lincoln was surrounded with crudeness and mediocrity, yet found words that still endure; Miss Addams has also showed in our multifarious and ordinary national life that selection and dignity are possible. Because she is our fellow-citizen we have one more reason for love of country.

A few months ago Miss Addams wrote in reply to my request that the college be allowed to use her picture: "It will give me pleasure, of course, to have my picture used in any way that may even remotely benefit the college—although I suspect that it has not always worked that way!" She was referring, no doubt, to the time when her name was thought to bring discredit. She disapproved of the war. Her disapproval people took to be the reverse of patriotism, searching in their dictionaries for words black enough to defame her. Yet the time may come when her very refusal to assent to what the whole mob of our population was crying in 1917 will provide an example of courage to strengthen our own weak hearts besieged by a similar hysteria.

Why are people willing to go to war? Probably not because they want war, but because peace has become so unattractive that it is hardly worth the effort of self-restraint necessary to maintain it. Not long after the last war I heard the editor of the London *Times* tell a crowd of English students that the only sure way to prevent war is to make the peace worth saving. Already in the world millions of people are finding what peace holds little for them, and while they see little to be gained from war, war or peace becomes to them a matter of small concern. By 1917 Jane Addams had already done much to bring members of enemy races and nations together in friendship; her internationalism was of a very practical sort, and since the armistice she has done more than most so-called patriots to make life in Halsted Street at least gracious enough to be worth saving in peace. Hull House has brought forth fairer protective laws in industry and more sanitary surroundings for the poor. Her proudest title in *Who's Who,* Miss Addams used to say, is "Inspector of Streets and Alleyways in the Neighborhood of Hull House."

In accepting her charity, we all run a grave risk, and this is particularly true of the graduating class of her college. When you read her life, study the social and legal reforms which she furthered, visit Hull House and learn about the clubs and other organizations local and national which her work founded, you are tempted to say: We must begin where she left off. Surely Hull House is as solid an institution as any college, and for many years now Miss Addams's younger assistants have carried on the projects of labor and relief legislation which she started. Indeed, many of the practices which she and her early associates developed for themselves have been systematized into text books and quite reasonably have become the substance of col-

lege courses. Yet to seek Jane Addams in a system of theories would be to find very little of her indeed. I believe the story I am about to tell is told about Lincoln Steffans. Steffans and Satan were walking arm in arm up the avenue, talking eagerly. Several paces ahead of them a man dropped a bundle, and before they reached the spot, someone picked it up and walked away with it. They walked a block before Steffans could interrupt the Devil to call his attention to what had happened.

"Did you see that bundle?" he said.

'Oh yes," said Satan. "I saw it."

"What was in that bundle?"

"There was enough Truth in it to put me out of business."

"But aren't you going to do something about it?" inquired Steffans.

"Oh," said the Devil, "I'll get someone to organize it."

Hull House today is something more than the organization of Jane Addams's work; to live up to her it must shelter an originality and brilliance of mind as great as hers. In neither the organization of her deeds nor the systematization of her ideas can she be found. On the surface it looks as if one could graduate from college and begin where she left off. But if your thoughts bring you to that conclusion, turn again to her essays, full of wit, understanding, and affection. Would you like to begin writing the books which she did not get around to writing?

The wonderful opportunity of the graduating senior is to begin where Jane Addams began. The charitable person is a giver, but giving in the full sense is something few people accomplish. Not that they don't hand out money and things. But *can* they hold another dear? How generous is their curiosity and their understanding? How much do they know about their friend and his real need? A long discipline of the soul is required. The soul itself must be free—free of grasping, free of fear about its position, its share, its security.

Robert Frost in his dualistic poem, *Mending Wall,* describes the two strong forces in the mind and in all life, the force which overcomes separation, and the force which makes divisions: "Something there is that doesn't love a wall"; "Good fences makes good neighbors." The two forces are essential to *Caritas* in any respectable conception of that virtue. Yet if one were to plunge into social reform as if fully equipped by the systematized account of Jane Addams's work and her theories, he would be likely to understand only one-half of the duality: Something there is that doesn't love a wall.

The Settlement House has had to lobby for the passage of white slavery, child labor, sweat-shop, and cocaine laws. To do this, it was necessary to appeal to thousands of half-interested citizens and many senators and assemblymen. Naturally the reasoning in defense of social legislation is one-sided. Its business is to show that our lot as men is common. Elaborate that argument into a philosophy and you conclude that our common humanity bids us break down all walls. Indeed, many believe that you can go to the poor in body and minister to the body, doing, if not full charity, at least half an alms, letting people share, they say, the common misery. But our business is not common misery; rather, it is common felicity of mind and heart, shared sometimes in plenty, sometimes in scarcity; for we can demonstrate that the soul itself is noble and has its own joys. In Jane Addams one finds no naive gregariousness, but rather a strong personal dignity. She understood not only the out-pouring of the spirit, but also its proud privacy: Good fences make good neighbors. She kept a high respect for others by maintaining a high respect for herself.

It is your privilege to begin where she began. She read Plutarch's Lives, Carlyle, the New Testament, and Plato, as you have read them. Like you, she challenged ideas and tusseled intellectually with her classmates. As she left college, she was still in search of values that would satisfy her; slowly in the years that followed she tested by action what seemed to be right in the mind. If she were here this morning, she'd be the last to try to foretell your belief fifteen years hence, but she could assure you that the great thing will be to do justice to those you meet wherever you are, and to attend with all your powers to see if you can find what really is their need.

Thoreau was distressed that people thought they could rush forth and do good to others just by deciding to, whether or not they had established in their own lives a genuine goodness which others can catch indirectly. True philanthropy, he said, is like the rays of the sun, spilled over upon anything that might be in their way. One's first business, he thought, is to attend fairly to his own concerns. "Rescue the drowning and tie your shoe-strings. Take your time and set about some free labour." From an oriental story Thoreau took the parable of the date tree, which bears fruit, and the cypress, fruitless, but always green and flourishing. "If thy hand is plenty, be liberal as the date tree; but if it affords nothing to give away, be an azad, or free man, like the cypress."

Other Tributes from Educators

CHARLES E. MERRIAM, Chairman, Department of Political Science, University of Chicago

To characterize Jane Addams adequately in five hundred words is no easy task, and consequently if my miniature* is inaccurate or inartistic, perhaps the failure may be forgiven.

I picture her as a great statesman without a portfolio and as a great professor without a chair, needing neither portfolio nor chair.

Jane Addams was one of the great statemen, or women, of her time. You may remind me that the only offices she ever held were those of alley inspector in the 19th Ward and member of the Board of Education of the City of Chicago—both rather messy jobs, it appears. But she has been a political and social leader in the genuine sense of the term.

One of our students has recently analyzed Miss Addams as a leader so that we know the secret sources of her power, although I assure you they are not those as delicately traced by the Florentine statesman.

Political leadership has always come to a large extent from without the formal government, and in America during the last fifty years this has been notably true. In this broader sense, as we view Miss Addams' activities, we must recognize her as one of the outstanding figures in constructive political movements, local,

*Remarks made at a dinner given in honor of Miss Addams in 1927.

state, national and international. In the whole wide field of social legislation it is hard to find a place where her beneficient influence has not been felt, often quietly, but none the less effectively, whether dealing with the City Council of Chicago or on the larger field of international relations in some great capital across the sea.

A generation later Miss Addams might have been a professor, perhaps the despair of some slow-moving group who looked uneasily on her untrammeled spirit. In truth, she was a professor outside the walls of the University—a great teacher at whose feet many disciples sat. A philosopher she was, of urbanism, of industrialism, of cosmopolitanism, of feminism. For all of these forces centered in her thinking and were reflected in her writings. She went behind the mechanisms of urban life into its motives and actualities; she shared the sorrows of the industrially weak and exploited, upon which so much of the glitter of wealth and power have rested; she penetrated deep into the problem of the newcomer in America; she caught the spirit of the rising movement of women.

In her philosophy Miss Addams was a democrat. Democracy in her own phrase is not merely a rule of living. It is a test of faith as well. She dared to protest against the ways and works of militarism; and paid the price in full. She viewed the international as well as the national and the local interests of mankind.

I think of Jane Addams as essentially maternal, brooding, creative, in statesmanship and in philosophy. More than any woman in America she has caught the brooding spirit of the mother who is concerned with social and political relations, and hovers with gentle sympathy over the troubled scene of poverty, weakness and crime, of arrogance, pride, hate and force. She does not summon the rod or the stern command, but sympathy, compassion, conciliation, the appeal to what Lincoln called the better angels of our nature.

If now you say it is not possible for anyone to be at once a statesman without a portfolio, a professor without a chair, a guiding woman in a man-made world, I answer it is not possible for Jane Addams to be—but here she is.

MARION EDWARDS PARK, President Bryn Mawr College, Bryn Mawr, Penna.

That Miss Addams was a woman of eminent achievement, that she made a fuller life possible for women needs no reiteration from me. But she achieved a greater thing than this. She not alone led us into a profession which she had half created, into wider opportunities, to more nearly commensurate rewards. She has, by walking in it herself, shown to American women the hard path of democracy. For the helpless, young and old, for the poor, the unlearned, the stranger, the despised, she urged understanding and then justice. We have not alas! been eager followers. But she laughed at us when we pled special privilege, she awakened our courage when we pled incapacity, when we were indifferent she pricked us with her ordered facts. She called herself an incorrigible democrat. So by definition should we all be. Our hesitating steps toward real democracy are in her train.

WALTER DILL SCOTT, President Northwestern University, Evanston, Ill.

In her career as a social worker Jane Addams achieved success. In 1889 she entered that career which was regarded by most influential citizens of Chicago as unnecessary, undesirable and even dangerous to society. She was regarded by many as a subversive influence in our political and economic life. She possessed no power of wealth or of political or social influence. With all these handicaps she rapidlly won the approval of the best citizens of Chicago, of the Nations, and of the World. Theodore Roosevelt characterized her as our most useful citizen.

The best explanation I have heard given as to the secret of her success was that she was more neighborly than other people. She was a good neighbor to all persons regardless of rank, color or creed. The possession of this desirable characteristic caused her to be recognized as one worthy of peculiar honor.

Many years ago Northwestern University conferred upon her the degree of Doctor of Humane Letters. In conferring that degree the sentiment of the University was expressed in the following words:

"A profound student of the problems of the immigrant: a writer of living books and the liver of a life which has vitalized scholarship: a great teacher in the university of actual life: a promoter of the inter-racial comradeship and understanding which is the only foundation of peace: a teacher of the great science of applied Christianity."

ROBERT GORDON SPROUL, President, University of California, Berkeley, California

In conferring the honorary degree Doctor of Laws upon Jane Addams on March 23, 1935:

"Gentle and irresistible reformer, responsive to human aspiration, sensitive to human need, pathfinder for all those who seek for justice and for peace. Messenger of joy to youth. In all your ways are wisdom and loveliness. You are enthroned in countless hearts."

SOPHONISBA P. BRECKINRIDGE, School of Social Service Administration, University of Chicago

Others will pay tribute more eloquent than I can pay to Miss Addams' extraordinary gifts, to her rare intellectual penetration, her great range in human sympathy, her capacity for exquisite expression and phraseology, her swift and unerring response to human suffering. The characteristic to which I wish to call attention is her unique, in my experience, respect for the freedom of action and of choice of those with whom she was associated. It is difficult to understand a number of episodes in Miss Addams' career if one does not recognize this characteristic of her relationship to other human beings. It seemed as though she could not do anything that was in the nature of an exercise of compulsion or control. An illustration of this general feature of her decisions can be found in her relationship to the Progressive Party in 1912; when that party was being organized, there was a very great desire to secure her support and her cooperation, and she could have fixed almost any condition as the basis for her consent to go with the Party. One of the questions to which she had devoted a great deal of effort and with which she was deeply concerned was that of racial equality; and there was the hope of some of us that she might make a fair and equal treatment of the Negro a condition of her consent to associate herself with the group.

To those who did not understand this attribute, her refusal to do this and her consent to associate her-

self with them even when the members of the Party (after an eloquent plea) failed her at this point was a source of deep disappointment. She probably never knew of some who stood outside her door at the Congress Hotel and wept in the night hours when they learned of her failure to demand this concession from the leaders of the Party, who were, to a considerable extent, dominated by representatives of the white South.

There are other episodes in her career where similar disappointment has been the part of those who, less patient and less competent of the power of consent, felt that she had failed in, perhaps, what seemed to them a critical moment. She was, as a matter of fact, however, a person who would neglect no possible effort which meant sacrifice on her own part to accomplish her purposes. The memory of Miss Addams going from chancellery to chancellery during the war pleading the cause of peace is an illustration of her tireless effort in the direction of conciliation and negotiation, but the use of force, whether physical, economical, or spiritual was abhorrent to her. When this becomes clear, these episodes to which I refer become an added distinction to the extraordinary quality, not only of her mind but of her entire social being. It was the organic relationship among those vitally associated in a common life to which alone she was willing to contribute.

MARY E. WOOLLEY, Mount Holyoke College, South Hadley, Massachusetts

"It is still true that her name standing alone means more than anything which can be said about her." These words about Jane Addams express what I feel. And yet I should be sorry not to have a part in the tribute to her.

My friendship with Jane Addams began nearly forty years ago—a friendship that has deepened and strengthened with the years. My admiration for her public service was accompanied by admiration for her personal character, her ambition and her selflessness, her vision and her insight. The world is poorer without Jane Addams; it is richer because she has been a part of it.

GLENN FRANK, President of the University of Wisconsin

Jane Addams is dead! I last talked with her as I sat beside her in a box listening to the debates of the 1932 National Democratic Convention in Chicago. Then as always she was the stalwart spirit compounded of sweetness and strength.

The greatest gift she gave to her time was not what she wrote or what she said or even what she did in the development of Hull House. The greatest gift she gave to her time was herself.

Her mind was disciplined by a God-given sense of reality; sheer sentimentalism had no place in her thinking or in her action; she neither underestimated nor expected too much from the men and women and children of the city streets. In analysis of social situations her mental processes could be as cold as a statistician's calculations. In attack upon social evils her spirit could flame with prophetic fire.

She wanted the last of the least privileged to have an environment that would not bruise and break the human spirit. She hated injustice. She gave the best that was in her to the war against war.

This great and good woman was at times listed by our professional latter-day witch burners as a dangerous radical; her radicalism consisted in testing the worth of human institutions and human practices by what they did or failed to do to light and to liberate the lives of men. In this Jane Addams was but following the trail that Jesus of Nazareth left across the centuries.

HERBERT V. NEAL, Tufts College, Mass.

The death of Jane Addams brings to mind the wartime criticisms of this great and gentle soul for her pacifism. But Jane Addams was little moved by the passions of the war which swept many well meaning Americans from their feet. Her unswerving loyalty to the cause of peace on earth brought its final recognition in the bestowal of the Nobel Peace Prize in 1931. No one has criticized the fitness of the award. It would be difficult to name another who has more consistently lived in accordance with Christian principles.

In conferring the degree of Doctor of Humane Letters upon Miss Addams in 1926 President Cousens of Tufts used the following impressive citation:

> Down the ringing corridors of time sounds the command of the Master, "Thou shalt love thy neighbor as thyself." We do well to honor one who has made her life significant by obedience to that command. By her voice from the public platform, by her pen, by many acts of solicitude for the poor and downtrodden she has made her influence felt whenever and wherever men's eyes were lifted to the consummate ideal of human brotherhood. By authority of the Trustees I invest Jane Addams with the degree of Doctor of Humane Letters.

The devotion of Jane Addams to Christian principles is nowhere more manifest than in her freedom from the attitudes characteristic of the post-war period, the attitudes of righteous indignation, of intolerance and of pessimism.

We see righteous indignation expressed in the attitude of labor toward capital and capital toward labor, in the attitude of the nations toward Germany and of Germany toward other nations, in the attitude of the poor toward the rich. Born of rich parents, the social standing of her friends meant little to Jane Addams. In her home at Bar Harbor, as in Hull House, she welcomed her friends, whatever their station in life, with equal hospitality. It was impossible to see that the courtesies extended to the President of the Chicago University differed from those with which the engineer of Hull House was received.

Jane Addams supported the prohibition movement with some misgiving because she felt that back of this movement there was too much of self-righteousness and of righteous indignation on the part of those who were prominent in the campaign.

Another characteristic of the post-war period is the attitude of intolerance. We see this expressed in Naziism and anti-Semitism in Germany, in the substitution of dictatorships for democracies, in attempts to coerce public thought by means of legislation, in resort to force in place of persuasion. The spirit of Jane Addams was tolerant and open-minded. She realized that men are never persuaded against their wills and that coercion never convinces.

The attitude of pessimism which expresses itself in doubt of the ability of the race to rise to higher levels of achievement, in religious skepticism, in emphasis upon the weakness of democracy and in the advocacy of autocracy, in the general attitude of dismay and despair characteristic of the depression, were foreign to the mind of Jane Addams. She never faltered in her efforts to make things better not only in Chicago

but everywhere the radio and the press could extend her influence. She appeared too fully convinced of the higher meaning of human life, and of the perfectibility of human nature, too confident of democracy as a mechanism of race improvement to become cynical or discouraged.

In his memorial address at Hull House Dr. Charles Gilkey said:

> If you would behold her monument, look around you. Look at this group drawn together by common affection and common sorrow. Here are no bounds of race or nationality. She has devoted her life to building a cathedral of humanity. This human fellowship remains her most enduring monument.

Messages from Washington

CORDELL HULL, Secretary of State, Washington, D. C.

Miss Addams' untimely death has deprived not only the United States but the entire world of an outstanding fighter for international friendship and peace and for domestic justice and welfare. The tributes to her memory that have flowed in from every corner of the globe are both a testimony to the love and esteem in which her person was held and an earnest of the profound desire and will for peace which surges through all classes and races. Those who have followed Miss Addams' life and work with growing admiration can commemorate her no more fittingly than by rededicating themselves to forwarding to the best of their ability the cause which lay closest to her heart.

H. A. WALLACE, Secretary of Agriculture, Washington, D. C.

Perhaps more than any other in our time, Jane Addams possessed that rare combination of nobility and humility which we usually associate with Lincoln. Those who knew her best felt that she was much more than a remarkable person, that at times she seemed almost an inspired force, indomitable and serene. We can be grateful that many thousands have felt her wise and kindly influence, and we can be certain that this will not easily be forgotten. I think she must have had a special insight into the meaning of Goldwin Smith's phrase, "Above all Nations is humanity," for she lived it to the full.

HAROLD L. ICKES, Secretary of the Interior, Washington, D. C.

Probably Jane Addams, could she be consulted about it, would be the last person to desire a memorial number. But the ways of mankind are such, and our means of expression are so meager, even at best, that we must resort to something tangible to indicate our affection and esteem for one whom we revere because she gave of herself unstintingly, with fine courage and magnificent vision in the cause of humanity.

Yet the splendor of the accomplishments of Jane Addams is too great to be expressed in type. Her contribution to Chicago, to America and the world is enshrined in the hearts of those of us who knew her, who voluntarily and gladly submitted to her influence; it is a heritage which will be passed down from father to son and mother to daughter in an ever enlarging circle.

Jane Addams was one of those few brave souls who went unafraid, holding calmly to her course despite the tempestuous rantings of the narrow or the bickerings of the selfish and thoughtless. To Chicago she meant friendliness, neighborliness, charity and understanding; she personified quiet but forceful and successful action. She epitomized the great command to "love thy neighbor as thyself." Hers was the true understanding of the melting pot that made America. She saw clearly what the founding fathers hoped to achieve and in her quiet way she moved steadily on that course for the greater good of humanity.

By her deeds Jane Addams has built her own memorial. Long after the printed testimonials to her greatness have yellowed and become dust, the flame that Jane Addams lit and tendered will still be burning brightly in lives of our descendants.

ELEANOR ROOSEVELT, The White House, Washington, D. C.

Miss Addams' life was one of unselfish devotion and her influence radiated far beyond her own community. She loved her fellow human beings and she has left an impress behind which will still be abroad in the world when many of us who knew her personally are gone.

ROBERT M. LA FOLLETTE, JR., United States Senate

I would write of Jane Addams the understanding words of her tribute to my mother some years ago:

> She was always ready to stand by unpopular causes, and, although a cautious reformer, her attitude towards life never deserted her.

Jane Addams learned of life from life itself and, more than any other woman of her time, she refused to be content with a "shadowy intellectual reflection of life." Through Hull House, a people's home, she learned from the experience of humble people. A neighbor among all the migrant nations that come to our land, she became one of the people.

It was this attitude, perhaps, that led her to a belief in the capacity of a democratic government to meet the difficulties that arise in our perplexing social order. It was this belief that led her to seize every opportunity that offered a way toward better political and human relations. Even before women voted, she led in the fight against political corruption in Chicago and became herself an integral part of that vast city. Her attention turned to national affairs; she threw herself into the presidential campaign of 1912 with the Progressive Party because its platform expressed some of the social hope which had been so long ignored by the politicians. In 1924 she again joined the progressive political forces, giving her whole hearted support to the La Follette-Wheeler campaign.

Quietly and courageously Jane Addams served our world in many capacities, from the humblest service to her neighborhood—washing the newborn babies, helping the sick, visiting the imprisoned, preparing the dead for burial, to high service to all the peoples of the earth—sitting in the councils of the mighty, standing with a message of peace before kings, speaking with simple conviction to ministers of state. She had a vision of a less bewildered future, and, with a rare charity for those of us whose eyes had not yet beheld the vision, she shared it with us. From deep springs within herself she drew waters of healing and inspiration for the struggle between the old and the new.

All this I know and remember well—and much more of her rich, full life. And with it all I remember the simple fact that she admired and loved my father through those years of the reign of intolerance, the war years of sorrow and anguish.

GEORGE W. NORRIS, United States Senator from Nebraska

Jane Addams was one of the outstanding characters of the world. She stood for the highest and noblest ideas of manhood and womanhood. Her influence and work in behalf of humanity will live on and millions will be happier and better because she lived, although they may never have heard her name.

HARRY HOPKINS, Federal Emergency Relief Administrator, Washington, D. C.

I knew Jane Addams when I was a youngster and went to her house to see her. Since then I have seen her very often, and I think she is certainly one of the first citizens of the world, let alone America. A woman who apparently had no ability to hate anybody; she carried no personal antagonisms toward anyone; she fought the battle of the underdog in America for the last thirty-five years. She was always on the wrong side in terms of the powers that be, and yet people that you would think would be her enemies were her closest friends, and I do not know anybody who was not devoted to her. I think that she is one of the greatest persons that has ever lived in America.

MARY ANDERSON, Director, Women's Bureau, U. S. Dept. of Labor, Washington, D. C.

In making a choice among many beautiful memories of Jane Addams, my mind goes back to the early years of the National Women's Trade Union League, when unions for working women, or for workers generally, had much less popularity and met with much less tolerance than is true of them today. Miss Addams was always sympathetic and understanding, and many an evening, as I made my rounds of the struggling unions of women, I found her with one or more of the groups, speaking words of warm encouragement.

Miss Addams saw that where men and women were workers together it was necessary that women express themselves through the trade union movement on an equal footing with men. To her those groups of women had come together not only to seek better wages and shorter hours but to advance this movement of women within the greater movement of all workers. She was not one of those feminists who are for women alone. Her heart and brilliant mind recognized that as long as one group could be exploited, society as a whole must suffer.

Much can be said and will be said of the many other problems in whose solution Miss Addams had a part. They must be for others to describe. She was much beloved by all of us in the trade union movement, especially those whose good fortune it was to know her well and to work with her through the years, so it is this interest of hers that I wanted to throw light upon in the few words that I have been given the privilege of writing.

A life that leaves such a fragrance of course never really closes. Her influence in the world, always on the side of the under-privileged, will live forever. To all who knew her she was an inspiration during her lifetime and she will remain an inspiration until we, too, pass on into the unknown.

To Jane Addams

Gazing upon a lofty mountain range
Where dome on dome of splendor seemed to rise,
Each like a challenge beautiful and strange
Of some fair temple painted on the skies,
I pondered who among the nobly good
Will rise against the canvas of all time;
From out the host of earth's misunderstood,
Whose name shall ring as a cathedral chime?
Whose are the deeds so lofty and so pure
No pinnacle may match their silver height?
Whose is the majesty that shall endure
Amid the immensities of future light?
You who have mourned the saving Christ as dead,
Behold Him risen in her heart instead!

ANGELA MORGAN.*

*In "Because of Beauty," published by Dodd, Mead & Company, New York (1922).

Jane Addams

She could have traveled by a sheltered way
Of comfort and self-pleasing, but the cry
Of human wrongs and need and jeopardy
Challenged her soul. She did not pause to weigh
The cost of her response. While strength could pay
The price of service she would not deny
The giving of herself, nor yet pass by
An infant weeping in its small dismay.

Her courage and her kindness—these became
Symbols of hope throughout a troubled earth,
Stirring the hearts of men to seek the worth
Of peace and brotherhood. Today her name
Calls us to follow those twin stars of flame—
The promise of a New World come to birth!

Chicago Daily News —*S. J. Duncan-Clark*

Jane Addams

Her look, a drama free from hate or fear,
Portrayed in lines of strength the lines of care;
Or else regret, half-kin to world despair,
Inscribed the flow and wane of hidden tear.
Her voice, a broken lute, had met veneer
That doubt would make; or ill that men foreswear
Unless a Job-like chord refuse to share
A song till pain and sorrow disappear.

Beneficent-in-Soul, were evil true
A host of angels could not help your cause
Nor cure a heartbreak oils of Truth allay;
But God's own bulwark lifts to shadow you.
Remembered words of love give evil pause
Before your faith, a star of magic ray!

JANE RAWLINS SHEEAN.

From Associates at Home

JAMES WEBER LINN, University of Chicago

Among the hundreds of telegrams and letters that came to me immediately after the death of Jane Addams and in the hundreds of editorial comments on her death that have been sent me, the two most remarkable similarities are the almost unanimous longing that her influence shall not cease, and the almost unanimous failure to attribute that tremendous influence to its major sources. She was influential because she was at once scholarly and imaginative.

As no job was too humble for her, so no detail of information was too insignificant for her acquisition. She was a student of books and life; her knowledge of facts was enormous. One Chicago lawyer still living will never forget how in their discussion of a child-labor law before a committee of the state legislature, simply by a more exact and fuller knowledge of every instance of injustice he cited, than he had, she reduced him to absurdity. But everything she knew she transformed into wisdom by her imagination and understanding. She put herself into the place of everyone else. That same lawyer will not forget either how she explained to the legislative committee why he thought as he did, why there was reason in his point of view as in hers. "There is no use in my presence here," he said, not angrily. "Miss Addams may be trusted to present both sides of the matter." Her power sprang from a combination of intelligence and understanding that in social affairs rivaled that of Shakespeare as he studied the human heart. When in 1917 she stood so courageously for peace, a resident of Hull House complained bitterly that the Hull House Boy's Club Band wished to march in a military procession. There were tears in her eyes as she said, "Of course they must march. They are young, and they want to." She dreamed of and worked for the day not when the world should cease to be young, but when it should cease to want to fight.

MR. AND MRS. CHARLES HULL EWING, Lake Forest, Ill.

Among the thousands whose lives have been blessed by knowing Miss Addams, we covet a poet's gift to express our gratitude for the privilege of her friendship. All that has been said and written of her goodness, her greatness—all tender and eloquent tributes paid by thousands who loved her—our hearts eagerly confirm. What may we add as our special tribute to her memory?

A daughter who spent a year in residence at Hull House once said: "Whenever I am hurried and confused, the thought of Miss Addams' face and voice make me feel suddenly quiet and in command again." She smiled and vexations became unimportant; she spoke and problems found solutions.

When ordered South for a period of rest after an operation, we were privileged to have as our guests for ten days Miss Addams and Miss Mary Rozet Smith. In the position of hostess for the Great Lady of Hull House I felt a bit tremulous. That was *before* she came. Never were guests so swift to adapt themselves to a household; never anyone so readily entertained by the simple offerings of our secluded island acres—a shell-strewn beach, a dozen paths through a "key-jungle." We had supposed that Miss Addams, so recently released from the hospital, would of course have her breakfast served in bed. She never failed to appear in the dining room before the last notes of the gong had ceased; she never failed to add gaiety to the meal. We had planned to carry her to the beach in a car, as the path thereto was long and led part way through loose sand. We discovered her on the first morning after arrival already half way to the Gulf—her cane in one hand and her waste-paper basket in the other! She had armed herself with the basket as a "convenient container for shells," which she forthwith began to collect and which later were shipped in cartons to the Hull House Summer Camp "for the littlest ones to play with." Nothing was too trifling for her notice if it held promise of interest or amusement for anyone she knew. No one was ever more graciously appreciative of a gift than Miss Addams, but alas! for a giver who had a selfish interest in having his gift retained. A scarf, a jewel, a chair, a book—if she discovered that it held a possible higher value for someone else at that moment it passed from her keeping.

With this utter lack of the sense of personal possession, she was rarely sensitive and alert to the needs and tastes of others. The day a broken wrist was released from the splint came a small pillow from Miss Addams with a note saying: "When my wrist was broken last winter someone sent me this helpful pillow. Perhaps you may find it useful." How could she carry in her mind, burdened with world problems, the infinity of little things! Called in counsel by presidents and prime ministers, she had time to gather shells for Hull House babies; to send pillows to obscure cripples!

One summer morning, in the home at Hull's Cove which she shared with beautiful Miss Mary Rozet Smith, the six or eight house guests of the week-end had assembled after breakfast in the library before going our various ways. Discussion of some question of the hour made lively talk. Miss Addams, sitting at her desk dictating replies to letters brought by the early post, never once lost the thread of the discussion. Between sentences to her secretary she dropped wise and witty comments that clarified or added zest to the talk. Although in the midst of a book to be completed for fall publication, she had time to go with us to explore Mount Dessert one sunnny afternoon, never to be forgotten.

There was an element of the mystic—the occult—in her command of time. With endless projects to forward and baffling problems to solve, Miss Addams seemed always to have time for a multitude of social and domestic demands. Was it that her brain moved with surpassing swiftness? It certainly did that. Was it that she could so quickly estimate and deftly dismiss the mere time-waster—the wordy, the inept, the sentimental? She could do this with a tact divine that seldom left a bruised ego. Perhaps it was this gift above all the others—the ability to put herself completely in another's place—that ranges her most surely with the immortals. Through that divine insight she could forever understand and forever forgive "those who know not what they do."

FLORA GUITEAU, Freeport, Ill.

It was in an hour of greatest need that I appealed to Jane Addams. I had come from my home town to Hull House for the comfort and advice I felt sure would flow from her. Telling my trouble, which seemed to me insurmountable, I waited for what might issue from that wise and understanding heart.

Asking a question or two Jane Addams gently

laughed. Yes, laughed, sent for tea and toast and fed me while she talked. Her gentle ripple of mirth had shocked and then shaken me out of my introspection, putting my ultra tragic view to flight, and presently making me see things in better focus.

Time and again in a friendship of almost seventy years, she has given me a sounder outlook on life. She had born in her "the long look on life."

CATHERINE WAUGH McCULLOCH, Evanston, Ill.

Jane Addams received many honors from all over the world and honorary degrees from the most famous universities but her first honor came when she was elected class president at Rockford College, then Rockford Seminary, and her first degree was her B.A. from Rockford.

Through the years she served as Trustee, as frequent speaker, giver of books and money and most of all as an example which many younger graduates followed.

Perhaps her greatest achievement was the inspiring of others even though less talented and cultured to share what they themselves had among the less fortunate and to realize the brotherhood and sisterhood of all the children of our great Father.

Her material gifts to her college, her city and her world will be gone, her help to woman suffrage, temperance, civil service reform, city sanitation, world peace, co-operation between capital and labor, friendly race relations and other present day problems may be forgotten but still moving on will be the kindly, modest, generous, liberal spirit with which she infected thousands who in their turn will solve future difficulties in their own world with justice rather than alms, with goodwill rather than force.

Thank God for her living example and may her spiritual mantle fall on those left behind.

THOMAS W. ALLINSON, Ravinia, Ill.

He held his place—
Held the long purpose like a growing tree—
Held on through blame and faltered not at praise,
And when he fell, in whirlwind, he went down
As when a kingly cedar, green with boughs,
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky.

The beautiful lines in Edwin Markham's poem upon Abraham Lincoln brings to mind the close parallel in the lives of the greatest man and woman in the last century of our history. Both lived at a critical time in the history of our country and felt the anguish of war as it penetrated the lives of the people. Each in turn, stood as a rock of refuge in a storm-tossed world.

Jane Addams would seem to have been greatly influenced by seeing her father grieve over the death of Lincoln, his long time friend. Coming to know her in the first years of my life in Chicago, I can testify that the character of her work at Hull House influenced me in going into similar work and her constant friendship and advice helped us greatly at Henry Booth House settlement for many years. Her never-failing poise and serenity, her avoidance of controversy, her fertility of resource in seeking solutions to the numberless problems which afflict the disadvantaged, the youth and the alien within our gates while her patience under criticism and her ability to win and keep friends, were a constant inspiration. Beyond all, her vision, courage and persistency in striving to bring about and preserve peace for the past forty years are achievments which can never pass from the remembrance of the Chicago which she loved so well, nor from the world itself to which the example of her life will remain a priceless legacy.

AMELIA SEARS, Chicago—(A Broadcast)

When Jane Addams' "Newer Ideals of Peace" was published William James in writing his appreciation of the book to her said "you inhabit reality."

The words of that great philosopher epitomized her character as far as a phrase could. Reality he meant as distinguished from mere appearance, reality, the real facts of life free from fiction and pretense.

With this quality of seeking the real things of life Jane Addams founded Hull House. There she was in close association with her neighbors and out of her experience said "the humblest of us know that after all, fairness and friendliness, patience and intelligence are qualities natural to human beings."

Knowing this of human nature she believed a great world of peace and goodwill lay close at hand, ready to come into being if men would but turn towards it.

For this belief in a world of peace and goodwill she evidenced that great moral courage during the World War. She evidenced that abiding friendliness and patience enduring without bitterness, misunderstanding and persecution.

In these latter years she has poignantly felt that the task of abolishing was as a means of settling disputes between nations is for our generation, the generation which lived through the horrors of the World War. In speaking of Miss Addams I would be untrue to all the memories of twenty years association with her if I failed to refer to her yearning to see violence of all kinds abolished.

Her life for this city, for the Nation, for the world was like a "burst of music down an unlistening street."

The music is stilled!

S. O. LEVINSON, Chicago, Ill.

Jane Addams was possessed of so many unusual human qualities that her personality might well be called kaleidoscopic. Her many humanitarian and altruistic gifts have been chronicled and elaborated by those who knew her best.

I feel constrained, therefore, to refer briefly to a quality of her mind which always impressed and sometimes startled me. It relates to the quickness of her perception, the keenness of her mind, her ability to grasp the crux of an argument or statement almost before it had fully escaped from the lips of a speaker. The expression of her face and the smile that accompanied her expression when she caught so instantly the true inwardness of what was said, however intricate, seemed to me to make her mentality uncanny. Thus she possessed the two indispensable qualities of a real statesman—greatness of mind and greatness of heart. Each vied unconsciously with the other for first place in her rugged yet angelic individuality. The combination of those two qualities made her a genius of the first order. Her personality was so transcendent and gentle, so winsome and so sparkling, that to me at least she resembled no one. She was herself. She was Saint Jane.

I can not refrain from referring to one other of her many interesting parts. She was at one and the same time the most modest and the most effective solicitor of funds for the causes to which she dedi-

cated her life. She never sought to commit anybody for the future by the making of a contribution; she never insisted upon even the immediate donation; she had such a bewitching way of putting the request apparently in a way that was the easiest to decline, yet I always found it literally impossible to refuse. That power may sound like a minor key in the greatness of her character, but it has left an indelible impression upon me. For her generosity in asking impelled a generosity in giving.

Jane Addams not only served, saved, and ennobled thousands of Chicago citizens, but she was an outstanding adornment and symbol of the highest and best in the city of Chicago. And she died as beautifully as she had lived.

DR. LOUIS L. MANN, Rabbi Chicago Sinai Congregation

"Take off the shoes from off thy feet for the ground whereon thou standest is holy."

Wherever Jane Addams stood—there was holy ground. We, who mediate on her life, contemplate her achievements, resolve to carry on the work to which, even unto the last, she gave the full measure of devotion, stand on holy ground.

Jane Addams "loved her fellow-men";

She was the unofficial attorney general for the unprotected and friendless;

She was the guardian angel of the poor and dispossessed;

She was the ministering mother to the children of poverty and misfortune;

She was the champion for the rights of children against exploitation and the crusader for a child labor law;

She was the pioneer to open up a new world for human freedom;

She called the attention of the socially-minded to the evils and curse of sweatshops;

She pointed the path and made possible the first Juvenile Court in the world;

She led the way and succeeded in establishing the first tenement law ordinance;

She caught the gleam for a mother's pension law, the first in any country in the world;

She saw the vision and translated into law the eight hour day for women;

She was one of the pioneers in the struggle for woman suffrage;

She lived the life inspired by the Fatherhood of God and the Brotherhood of man, teaching, through living cooperation between groups differing in race, creed, custom, language and country of birth;

She was often misunderstood yet continued to speak through actions prompted by faith and love for all that was human;

She was so truly American that she could not be untrue to any other nation;

She taught through lectures and books but more especially through her daily life—an example more eloquent than words;

She made of Hull House a citadel of compassion, a shrine to which many came for inspiration and none left without it;

She was always modest, gentle, and unassuming, yet firm in her convictions and uncompromising in her principles;

She was the Princess of Peace, binding up the wounds of misery, alleviating the hardships of social maladjustment, and attempting to prevent race hatred, class strife, social conflict and international war;

She was the personification of tolerance, the incarnation of understanding, the embodiment of sympathetic insight, and the soul of appreciation;

She was one of those rare souls who convict their friends and acquaintances with unexpected virtues, whose very presence converted the potentialities of character and service into living and loving realities;

She was the inspired prophetess of a social order yet to be—a warless world;

She was the high priestess at the altar of a humanity as yet unborn.

To attempt to praise her would be comparable to adding light to the sun or color to the rainbow, for her deep earnestness, her complete sincerity, her broad humanitarianism and her consecrated vision elude the power of words;

To have been privileged to serve with her will remain our most precious and unforgettable memory;

To do honor to her memory is but to seek comfort for her passing.

Rich in saving common sense,
And as the greatest only are—
In that simplicity, sublime;
Who never sold the truth to serve the hour,
Nor paltered with Eternal God for power,
Whose life was work, whose language rife
With rugged maxims hewn from life;
Who never spoke against a foe
Let her great example stand
Colossal, seen in every land;
Till in all lands and through all human story,
The path of duty be the path of glory.

CURTIS W. REESE, Dean, Abraham Lincoln Center, Chicago

Jane Addams possessed a clarity of vision, a steadiness of purpose, and a directness of action that made her at once both typical and exceptional—typical of the ideal world citizen as portrayed in the best literature of the ages, and exceptional in that she embodied the ideal in social living. She took seriously the traditional and permanently valid principles of free thought and speech, free press and assemblage. She believed in and worked for a world of peace and freedom. She was a genuine liberal of classic proportions, both broad and deep minded. She is now the symbol of humanity at its best.

Jane Addams

She spread her arms of comfort out
To those on stumbling stairs of doubt.

She opened doors of kindness wide
For hungry folk to creep inside.

Now hands that held the lamp of cheer
Are quiet, but the light is here:

The light that's shed by those who give
The sympathy by which men live.

LUCIA TRENT and RALPH CHEYNEY.

Twenty Years of Internationalism

The twenty year anniversary observance of the founding of the Women's International League for Peace and Freedom in Holland was centered in Washington around the beloved personality of Jane Addams. The dinner in her honor on the 2nd of May in the Willard ball room was so over-crowded that the waiters could scarcely circulate. People vainly offered five dollars for tickets after all the seats—over a thousand—were gone at half that price. Ordinary pacifists who have lived through these years of contempt were almost shocked to see how many distinguished persons sat at the speakers' table. I will not go through the list because the newspapers have already been generous on this occasion of our League's graduation into the ranks of the respectable. We even had the blessing of the Administration through Mrs. Roosevelt, who received all the League members at tea, and then came to the dinner and spoke with the deepest feeling in her address to Miss Addams. Miss Addams' talk came last. She spoke in her usual way—frankly and charmingly. A guest at my table who had never heard her was delighted with her opinions, yet surprised to hear a woman of seventy-four express them so well and so vigorously. Old friends were not surprised.

To the luncheon given for the Founders of the League next day Miss Addams came late and made only a short talk in a room full of friends. She reviewed informally the history of our founding and then invited Rosika Schwimmer, Lucy Biddle Lewis, and others of us to check up on her historical facts.

The mass meeting in McPherson Square that afternoon brought more diplomats and dignitaries to the platform with the Founders. Radio talks from all over the world came through clearly and exactly on time—a stunning technical job! Miss Addams' response was given from the studio, but so distinctly that the audience in the Square kept looking up and down the platform for her. This graceful speech is fortunately preserved in a good transcription. The other speakers from London, Moscow, Paris, and Tokyo were also transcribed successfully, and the whole remarkable program can be repeated from discs.

All through the week the devoted Alice Hamilton watched over Miss Addams and made her rest between events. She did not seem tired when she spoke for the third time that day at a supper where Senator Nye and Congressmen Bierman and Kloeb also addressed the youth group. Miss Addams did not come to our fourth meeting on that busy Friday in the Phillips Gallery, where Miss Katherine Blake, Mrs. Nina Allender, and Madame Schwimmer explained the very beginning in 1914 of the American movement for international peace action through combined neutral mediation. We re-learned how the Women's Peace Party was organized in Washington in January, 1915, with Jane Addams as president, and how this action of ours gave the Dutch women courage to summon the International Congress of Women to the Hague.

On Saturday Miss Addams attended a luncheon given in her honor by Miss Josephine Roche, where twenty well-known women joined to do her personal honor—not strictly a peace affair. Afterwards for a day or two before returning to Chicago, Miss Addams saw many W.I.L.P.F. members in her hotel room, and they found her cheerful and happy among the loving tributes of her many friends.

Recognition so wide-spread must have given anyone deep satisfaction! We cannot regret now that we urged her to make the effort. It was such a crowning tribute to her achievement! And her days were numbered, although none could guess the end was so near!

The enthusiasm aroused by her celebration lasted over into our annual meeting of delegates from state branches of the W.I.L.P.F. This was a spirited two-day convention, held in the Willard where more delegates and members attended than usual lately. Peace legislation was endorsed, a second national Conference on Minorities planned for next December, and a strenuous new international campaign undertaken with enthusiasm.

The campaign contemplated by the W.I.L.P.F. was inaugurated last March (following cable suggestions from Americans) by our International Executive Committee, meeting in London. It is a sort of popular vote to be taken in all those nations where pacifists are still permitted to breathe. But it goes further than Francis Lederer's short ballot: "I am against war." Not deprecating his success in stirring the hearts of so many people, let us trust that we can swing some of his voters into quick action for organized peace, because that's the job ahead of us now.

The W.I.L.P.F. and other groups, too, will gather signatures this summer not to a petition, for disarmament, but to a mandate for peace action and disarmament from citizens directly to rulers. Eight million signed petitions for disarmament in 1931, and how little impression they made on the Disarmament Conference of '32, '33, or '34!

Stronger pressure is indicated, exercised on more responsible groups. Trusted citizens will take these mandates in charge and present them to their governments with all the impressiveness we can summon. In order to show the international character of our action, like-minded leaders from other countries will participate in ceremonies, wherever governments are approachable. And even where the people have no right of petition, we can find a way to impress the rulers.

The details of this campaign are being worked out and will be announced soon by Miss Mabel Vernon, campaign director for our United States section. But we already know this much—that the people want leadership away from war and international anarchy, and therefore we shall give them an opportunity to sign the following:

People's Mandate to Governments

To meet the present threat of world chaos, we, the undersigned, having faith in the power of human intelligence, demand that our government abandon all preparation for war and develop rapidly the needed peace machinery, national and international, to solve our economic and political problems.

While we sign this mandate to our . . . (U. S.) . . . government, the people in other nations are signing the same mandate to their governments, determined, all of us, to exert our combined pressure for immediate world cooperation toward a true Federation of Nations.

I am so glad that I called on Jane Addams the day before the anniversary to discuss the Mandate with her! She was interested in it, and expressed pleasure that the International Committee was undertaking new work for world peace. How often during this score of years have I taken plans for peace action to Jane Addams, and how freely she has given me her blessing! She was open to new suggestions, and if her practical mind saw obstacles for visionaries, at

least she respected their motives and wished them well.

May her loss shock peace lovers throughout the world into renewed activity! For otherwise our movement is at low ebb. Our forces are discouraged and divided. We spend too much time arguing over the future. "What shall we do in event of war?" is our preoccupation. Prophecy is an unsafe gamble and yet the majority of us are bound to wager heavily on the future,—speculation which is only the excuse of lazy and rebellious minds for escape from thought, and especially for escape from action. But the world will be saved not through prophecy,—only through thought and action. The game of Mars cannot be stopped even by martyr-like pledges of future non-violence, much less by selfish laws for neutrality, or resolutions to abide by popular referendums. On the contrary, we must decide not to abide by any kind of referendum that favors war. Our Mandate circulated now while we are still sane is the only referendum for us. Then to follow it up and insist that our orders be strictly obeyed by governments! Let us find out who rules in democracies in peace times.

A group of the international-minded must swiftly formulate their plans to develop democratically a federated world, using as the nucleus of future growth whatever is precious in the League of Nations. No one can foresee a peaceful future for the race without the Parliament of Nations, and we all know this planet is too small now for old-fashioned sovereign nations. Who can lead more directly to the United States of the World than we practical realists, the maligned international pacifists? Then, in the name of Jane Addams, to whom humanity was above all nations, let us dedicate ourselves anew to the cause of Internationalism.

LOLA MAVERICK LLOYD.

From Friends in the International League

EMILY G. BALCH, Geneva, Switzerland

In the summer of 1892 Jane Addams lectured at a Summer School of Applied Ethics at Plymouth, Massachusetts, and that was the first time that I saw her, Vida Scudder and I, who were among those who were then starting the Denison House college settlement in Boston, having gone to Plymouth to hear her. Hull House and she were both young then and we were all of us full of enthusiasm for this new method of social betterment.

The World's Fair in Chicago the following year brought me to Hull House for the first one of so many visits that I may confuse them. A neighborhood of tenements crowded with pitifully sweated garment workers, with the decaying wooden sidewalks of a not yet fully outgrown pioneer town lined with garbage boxes, their disgusting contents overflowing as though swollen by the intense heat—this was the setting for which Jane Addams had exchanged country beauty, European travel. She was at the time serving as inspector of streets and alleys and bringing cleanliness and order into being, one of her chief difficulties being the bill-posters who when they tore down old advertisements simply left the trash to clutter and blow about the streets. Florence Kelley was a state factory inspector and rejoicing in the news of Socialist victories in German elections. The residents were compiling the material for the colored charts of nationality, occupation, etc., for "Hull House Maps and Papers."

I think that Jane Addams enjoyed even more than most people approbation and love, and they came to her in almost unexampled measure, and that she suffered proportionately from hostility and criticism from which she had no conceit to shield her. I was at Hull House when one of the big Chicago papers was running a series of defamatory articles about her on account of her stand against municipal corruption and, earlier, when she had defied Chicago public opinion, still in a panic over the Haymarket riots, by refusing to close Hull House to an anarchist group, both on general principles of free speech and on the special ground that the least desirable thing with regard to any movement is to drive it underground. By far the most serious and prolonged, however, was the opposition excited by her work for peace.

But neither praise nor blame swayed her action.

Her interest in people was unflagging. Like the rest of us she liked some people and did not like others but she never judged anyone as a member of any class or the bearer of any sort of label and her generous kindness was for every one. A wealthy woman, very lonely because her family and old friends disliked her "radical" interests while her labor friends seemed chiefly concerned with the money she could contribute, told a friend, with tears in her eyes, that "Miss Addams is interested in rich people too." She liked to have people always about her, even to have typewriting going on in the room where she was working.

Someone has said that her prime motive was compassion. I am sure that this is quite wrong. We all shrink from pity. What Miss Addams gave was something that the most sensitive might be glad to receive. Significant of her relation to her Halsted Street neighbors is the habit that she had when she made a speech about Hull House of taking one of them with her so that they all knew that when Hull House was described to important people uptown it sounded exactly like Hull House as they knew it.

Some people think that exposed, as she was all the time, to the appeal of suffering, not theoretically conceived but seen and felt directly, that she was sad. There was much of sadness perhaps in her face or rather of suffering, which is not at all the same thing. But I am sure she was very far from being a sad person. She was full of the love of life—of life as it is, not only as it might be.

When during the war she was under attack for her pacifism a line very commonly taken was that she was a gentle person who could not endure the thought of suffering even for a noble and commensurate purpose. That the suffering involved in war was terrible to her was of course true but her condemnation of war was based also on entirely different grounds.

Florence Kelley said of her, "Thank Heaven she has not an ascetic thread in her body." She certainly had no self-consciousness of that sort. If she endured discomfort, it was not for the sake of being uncomfortable. Year after year she worked without any respite or holiday all through the long, hot Chicago summers made worse as they are at Hull House by the too often prevailing smells from the slaughter houses and the grime in the air, which made it impossible to get any sort of garden to thrive there. A friend built for her

a pleasant study, bedroom and bathroom in a convenient corner of Hull House, but it always seemed to be occupied by someone else; she was perhaps sleeping on a cotbed in a corridor if the house was too full. She could not endure to be waited on. Delicate as her health has always been her nervous endurance was extraordinary and the strongest and youngest flagged sooner than she did.

It has been said in Geneva that Miss Addams' reputation as a writer has been cast in the shade by her reputation as a social reformer. Similarly I think that her greatness has been veiled by her goodness. Men have a curious tendency to turn those of eminent stature into plaster images. Like her fellow-sufferers in this way, Washington and Lincoln, she was a statesman. She was a constructive organizer and builder with judgment of extraordinary penetration and sureness, an original intellect incapable of being trammelled by any formula. Her every action was intrinsic, original, based on the immediate occasion and never an echo of a previous pronouncement of someone else's or of her own.

She loved art, natural beauty, music. Her table was loaded with interesting and challenging books. It was hard to understand how she could read so widely and do so much writing while exposed to incessant demands (though I think I never saw her seem "interrupted") and so constantly and actively busy, both planning on wide lines and realizing minute details. For while she delegated responsibility freely and effectively to others she took great pleasure in any details which were in her own hands and especially in housewifely details such, for instance, as planning the arrangement of furniture in a room to the best advantage. She kept absolutely clear of "clutter." Things were dealt with promptly and as far as their nature permitted finally. A paper was read and torn up unless it was to be filed. She kept no memoranda of her numberless engagements and dates and never so far as I know missed one or was late to one. She operated with no apparatus, as it were, and combined order with an amazing elasticity.

But all this is irrelevant. A personality is unique, never to be communicated. And yet one longs to convey even a little of her quality for to have known her is an inestimable privilege.

ALICE BOYNTON, Chicago, Ill.

The tributes paid Jane Addams by friends and admirers the world over, give eloquent testimony to the affection and esteem in which she was held and to the appreciation of her service to society, by her fellowmen.

Altho' handicapped throughout life by a frail body and frequent illness, her ardent desire to help those less fortunate than herself, to further the cause of justice, to right human wrongs, to bring a larger measure of opportunity, of hope and beauty into barren lives, won for her a rare record of achievement.

Her sympathies responded to every note in the scale of human need, and of the many who went to her for help or counsel, there were few whose burden, material or spiritual, she did not lighten.

Jane Addams possessed in a remarkable degree certain characteristics, which greatly facilitated the work of her busy days; a rarely "orderly" mind, a quick grasp of the essentials, of any situation, or statement, ability to make a rapid and wise decision, to "take in," seemingly, at a glance the contents of a written or printed page, a scrupulous attention to and practical handling of financial detail, a keen and sympathetic interest in people, together with a vast fund of experience, upon which to draw for guidance.

A strikingly human characteristic was her enjoyment of Christmas, celebrated with much enthusiasm and a lavish dispensation of gifts. She seemed indeed the embodiment of the "Christmas Spirit" her radiance warming and lighting all who came within her arc.

In matters financial she was' so to speak, a "bank of circulation" rather than deposit. Funds coming to her, earned, contributed, or presented, being immediately converted, by the alchemy of her wisdom and judgment, into some form of human benefit. A notable example of this was her disposal of the Nobel Peace Prize, turned over to the Women's International League for Peace and Freedom, to further the work of this organization for World Peace and International Amity.

It has been said that our friends are dead only when we have forgotten them. Measured thus, Miss Addams lives and will continue to live for many years to come, in the hearts and the memories of countless friends, known and unknown to her in the past.

ZONIA BABER, Chicago, Ill.

"If I can help, call on me." This is the last sentence I heard Miss Addams utter. It was in her room, Willard Hotel, Washington, the day she left after the Anniversary Celebration of the Women's International League for Peace and Freedom.

I had taken for her consideration pictures of the five peace monuments on our northern border, intended for the national office of the Women's International League.

After expressing satisfaction in the pictures she inquired about the progress of an attempt to obtain membership for a superior woman of Negro extraction in an organization of white women. When told that the endeavor for the desired end was still proceeding she said, "I shall do all I can to assist."

As I was leaving the room she said again: "If I can help call on me."

This was typical of Jane Addams. For every effort for human justice she said "Call on me."

EDITH M. PYE, London, England, Vice-Chairman, British Section of the Women's International League for Peace and Freedom

It is with gratitude and affection that I look back upon two visits to the home of Jane Addams, and although my period of service as Joint-Chairman of the International Executive Committee of the Women's International League for Peace and Freedom dated from after her withdrawal from an active share in the work, I value deeply the closer association with her that this involved.

The effect of her personality upon the many women of different races who gathered together for the International Congresses was quite extraordinary and very far-reaching. The love and respect in which she was universally held had a real unifying effect, bringing people closer to one another in understanding.

She had a rare hospitality of spirit, welcoming the ideas and thoughts of others with the same gracious open-heartedness with which she offered a material expression of it. She had the greatness that is never conscious of itself.

The following Minute of the British Section ex-

presses more nearly my thought of her than any other words can convey:

We, who were inspired or strengthened by the great woman whom we knew as Jane Addams, desire that the spirit of her may remain in us to strengthen and inspire. It was a spirit of pure beneficence, which created peace; a spirit of trust, which put courage into weak hearts; a spirit of courtesy, which made beautiful the relations between human beings. Her judgments were far-sighted, because they were founded on this authentic spirit.

Those of us who were happy to know her in the body as she lived among us have a priceless possession. We desire by our own thoughts and deeds, to share this possession with those who come after.

C. RAMONDT HIRSCHMANN, Hilversum, Holland.

A Great Light has been extinguished.

Nevermore shall we undergo the blessing of Jane Addams' presence.

What can we say to do justice to her? She stood out so high above all people—so self-possessed, so balanced, so full of wisdom, a rock in the surging seas, dignified and serene. And yet so intensely human, so full of warmth and love, of sympathy for the suffering world.

Herself the essence of peace, she worked for world-peace; great in her knowledge of the human heart, full of human understanding, she urged for a better understanding between nations, for more tolerance; a paragon of truth, she stood for truth in world-relations; the personification of moral independence, she had at all times the courage of her opinions; wholly unselfish, by her very being she appealed to the better instincts in man. It is a rare privilege to have known and loved one so great.

Shall we ever forget her first appearance in Holland, when she arrived at the Hague-Congress in 1915, immediately after a dangerous and strenuous time on board an Ocean-liner, surrounded by mines, held up by the authorities in order to prevent her and her courageous companions from attending the Congress, which was to consider women's possibilities in the attempts for peace!

In after-years she presided over six more Congresses in Europe (Zürich, 1919; Vienna, 1921; the Hague, 1922; Dublin, 1926; Prague, 1929), so we all got familiar with her firm and yet charming ways, allowing everyone the freedom she so much loved herself, yet never can this first impression of 1915 be wiped out.

She at once was *the* centre, the wise leader, to whom everyone turned in the fullest confidence, and we were proud and happy to have her as our International President.

Not only did she stand by our Women's International League for Peace and Freedom till her last life-breath, but also she was always willing to make sacrifices for it. In several cases it was indeed a sacrifice to come over to Europe, but as soon as she was convinced of the seriousness of the situation and the importance of her presence for our common cause, she never failed us. Nor did she ever forget Hull House either. Whenever she was in Europe she always found time and strength to see people who had relatives or friends coming to Hull House. She once told us in Vienna, where she had an exceptionally strenuous time and where we wanted to keep her from overstrain, that she was never too tired to see anybody connected with Hull House, "it would be such joy for the people at home to hear that she had personally met their friends."

Often during those Congresses she would after the sessions meet the highest State-officials, who came to see her, or the most important scientists as well as representatives of the old aristocracy, and then sit with those, absolutely destitute of wordly goods and wordly power, in all cases consistent to her own self, great in her utter simplicity.

The five months which I spent in Hull House in 1925-6 were among the greatest experiences of my life, which I shall never forget and for which I owe Miss Addams a lasting debt of gratitude. I seemed to be placed in an ideal world in miniature, in which she stood out as a light, which relieved and warmed the hearts and the minds of thousands.

All we can wish for is that her example may inspire us, not only to try and follow it, but to *live* it to the extent of our limited powers, thus in our own lives making an attempt to cause "the Excellent to become the Permanent!"

MATILDA WIDEGREN, Hon. President of the Swedish Section of W. I. L.

The first time I met Miss Addams was at Hull House, 1904. Here I learned to admire her and her social work, especially what she did for raising the wives of the immigrants.

When she promised to lead the women's Hague Congress, 1915, I therefore felt sure that we should have success, and we had so. As president of our League she led the work in an extraordinary way. After the Hague Conference, 1922, she paid us a visit in Stockholm, and the inspiration she gave the Swedish section will forever be one of its best memories. When W. I. L. in Wien, 1921, took up the work for Peace Mission at the boundaries, and I became the chairman of the Committee which had to lead this work I received her invaluable support, and had the great privilege to gain her personal friendship. When the League comes to take up this important work, may it be in her spirit.

Jane Addams' place is now empty. No one will be able to fill it. But may we hope that a strong and friendly cooperation between the different sections and groups will be able to carry on the intentions of Jane Addams in a way that will honor her memory.

ELENA LANDÁZURI, Tacubaya, Mexico

When I knew that she was no more with us, I wanted to press the whole country against my heart as you do to an orphan child. Then I thought that she did not belong only to the United States, she belonged to me too; the whole world is today in mourning.

Many thwarted lives will wait now for her gentle hand to straighten them, many just and noble yearnings will be buried now without her to foster them. The nations ought to stop their doings for a while and ponder for they will not hear her voice any more. Yes, every nation ought to have raised the flag half mast as a token of grief for her death. But even if flags are not raised, the world is so indebted to her that she can not die. The kind of values she lived, and those who live them as she did, must have a cosmic value.

She seemed to be the embodiment of the words that were heard in Bethlehem: "Peace on earth, good will to men." Her mind could find the part of justice

pertaining to every one, every grief was felt by her loving heart, every attitude found in her a response or an excuse, every cause a hearing. Those who were fighting each other, were surprised to discover through her common grounds where they could meet in peace and understanding. The cause of the individual, bewildered, little Mexican woman in Hull House, obtained from her as much attention as the cause of a nation. Very few can love as she knew how. She was all, for all the world and at all times.

HANNAH CLOTHIER HULL, National President, Women's International League for Peace and Freedom

Jane Addams' ideals and methods for establishing the peace of the world developed through her own attitude toward right and justice, and through her experience in the community life surrounding Hull House. These were first set forth in her book, "Newer Ideals of Peace," published in 1907; they did not change during the world war, but continued to be devotedly cherished, expanded, and worked for, although they caused her persecution and misrepresentation. In recognition of them, however, fourteen years after the close of the war, she received the award of the Nobel Peace Prize. Within three weeks of her death she was present in Washington at the celebration of the twentieth anniversary of the Women's International League for Peace and Freedom of which she was one of its founders and its only international President. During this celebration she was the guest of honor at a large dinner attended by diplomats, ambassadors, editors, clergymen, university professors, and personal friends. The ideals for which she had been so persecuted were there acclaimed by the dinner guests, and in telegrams and cables from afar, as those upon which the world is endeavoring to build today. Her patriotism is now understood and appreciated. One of her recent statements was that the worst thing about war was not the poisonous gas which wipes out lives and destroys cities, but the poison which it distils in the minds of men. During the anniversary celebration in Washington she made an impressive plea for peace in an international broadcast. It is fitting that her last public utterance should have been a plea for peace, and that her voice upon that occasion was heard around the world. Her passing was like a glorious sun-set.

DOROTHY DETZER, National Secretary, W.I.L.P.F. Washington, D. C.

For four years I lived at Hull House when most of my contemporaries were at college, so that, to me, Jane Addams has been not only the most significant personality in the Women's International League, but also the center of those rich Hull House years.

During the past weeks, I have thought so often of a memorial meeting for Dr. Aletta Jacobs over which Miss Addams presided at our Prague Congress in 1929. I remember particularly the words of Kathleen Courtney, who, in speaking of Dr. Jacob's pioneering, said:

> For so many great leaders there is the agony of the crucifixion—but never the triumph of the resurrection morning.

All of those who attended the wonderful celebration for Miss Addams here in Washington just nineteen days before her death must have felt that for her, at least, there was the triumph of a spiritual resurrection morning. It is so good to know that Miss Addams saw and heard and felt the admiration and devotion of millions of people throughout the whole world.

AGNES C. MacPHAIL, House of Commons, Canada

Jane Addams is not dead. The universal and eternal can never die. The vitality of her thought and spirit reaches on forever. Her understanding of human nature, her strength and tolerance live in the hearts and minds of all thinking people. Other spirits kindled at the fire of her enthusiasm carry on the work which her tired body laid aside.

Canada gained much from its proximity to Jane Addams. Hull House has been a Mecca for socially-minded and peace-loving Canadians, and the soul of Hull House is Jane Addams. Every effort to meet human need commanded her interest and support, and even in those fields in which she did not actively participate the power of her personality gave encouragement and assistance.

Tributes from Many Sources

OSWALD GARRISON VILLARD, New York

Just as this issue of *The Nation* is going to press comes the word that Jane Addams is sinking rapidly after her grave operation. The news comes as a great shock. I find it hard adequately to characterize what she has meant to the whole country, so I shall today set forth only the picture of her last appearance in Washington on the occasion of the celebration of the twenty-fifth anniversary of the founding of the Women's International League for Peace and Freedom and her own seventy-fifth birthday. The dinner was one of the largest ever given in Washington; the conference itself, with the reception at the White House, was genuinely impressive; and the radio program of peace talks from all around the world was nothing less than awe-creating—it took the radio engineers six months to solve the technical problem of getting broadcasts from Tokyo and Moscow one immediately after the other. It was the more remarkable because of the enthusiasm for peace displayed in a period when the danger of war appears on every hand.

That the wife of the President added her words of eulogy was itself highly significant of the changed feeling about Miss Addams and her work, and so were the numerous laudatory editorials which appeared in the press. It is a curious fact that the one statement for which Miss Addams was most severely attacked during war time was an entirely truthful one—that the soldiers who were daily going to their useless deaths "over the top" were given drink or dope. The pro-Ally press fell upon her for it with rage and fury, calling it a reflection upon the noble manhood of the Allied troops, and the lying British propaganda service naturally chimed in. Afterwards it was, of course, well substantiated. Miss Addams made the statement quite casually, as a matter of course, for numerous persons had talked about it on the other side and she assumed that it was equally well known here. But

no matter what Miss Addams said or did, the journalistic and pro-Ally packs would have bayed her. Anyone who kept his sanity in those days was bound to be the object of violent attack, for reason was discarded. Those who doubt this had better read Walter Millis' excellent new book, "Road to War. America: 1914-1917," wherein the insanity and hysteria of those days are adequately set forth. Only gradually is the whole truth coming out; here is Frederic R. Coudert, who was the special counsel of the British Embassy during the war, publicly stating that the conduct of his British employers during the war was so lawless and so injurious to us that we should have gone to war with them but for the German submarine policy.

Well, Miss Addams has had the great satisfaction of living to see justice done her—she has had that satisfaction, that is, if she thinks at all about the matter of justice for herself. It is true that one of the patriotic groups took the opportunity of the Washington celebration to declare that she was a menace to true Americanism or some such nonsense, but there will always be little people without souls to snarl at the truly great and to characterize themselves by doing so. Miss Addams has been dangerous to those who wish to arrest the world's progress and evolution, for she has insisted upon being in the forefront of advance. I have no doubt that there are captains of industry in Chicago who, when Hull House was first opened, were certain that this new-fangled business of "coddling immigrants" and thereby putting false ideas into their heads was certain to lead to anarchy.

When Miss Addams got up to speak at the Washington dinner she proved at once the correctness of the preceding speakers who had referred to her as a true statesman. There were a breadth and strength and vision in her talk which made the others of us who had spoken shrink visibly—I don't apologize to Secretary Ickes, who paid an admirable tribute to Miss Addams. She is cast in a great mold; Miss Perkins would, I think, agree that it is Miss Addams who should have been the first woman to enter the Cabinet of the United States, where she would have made it uncomfortable for most of her associates by dwarfing them. Jane Addams' countenance not only mirrors her character but bears evidence of all the needless misery and waste which she has seen, and done her best to eradicate. It reminds me always of the compelling tragedy of Eleanora Duse's aspect; yet one can never think of Miss Addams as a tragic figure, or as being anything but calm and serene in her leadership, concealing, perhaps, deep fires within, as a doctor wears a mask in the face of suffering and death lest he be emotionally destroyed.

One thing is true. If Miss Addams were of that type she could have had an extremely good time saying "I told you so," and pointing out in how many ways her wartime attitude has been justified and her prophecies have come true. I suspect she has rarely looked backward. But she must have been deeply impressed, as I am, by the fact that the advocates of peace—and notably her brave coworkers in the Women's International League for Peace and Freedom, whose invaluable work I have so often praised—have by the logic of events been forced into the position of being the true defenders of civilization. This is established by the admissions of men like Stanley Baldwin and Lloyd George. Even those who, like Ramsay MacDonald, are now all for armaments admit that armaments don't keep nations out of war. Yet they are hell bent for increasing armaments, though Stanley Baldwin has said that that can only lead to bankruptcy and invite another war. Neither he nor anyone else in high office has any suggestion as to how the catastrope can be avoided. What a relief it was then, to hear and see someone with the statesmanship of Jane Addams! To think that we are to be deprived of that now fills me with grief. The loss to the world will be irreparable.

"Jane Addams and Her League," The Nation.

WILLIAM ALLEN WHITE, Editor Emporia Gazette, Emporia, Kas.

The death of Jane Addams removes from this earth one of the most important figures in American life. She, more than any other contemporary American, represented through her leadership what might be called the altruistic element in a civilization that is on the whole too acquisitive.

It is fair to say that she made a success of living entirely for others. Millions live entirely for others in this country in the humbler, narrower walks of like. Many mothers do. Some fathers, brothers, sisters, wives. Their sphere of influence is small. A few tens of thousands of leaders in isolated communities, towns, cities and states have been successful in devoting their lives to public service unselfishly. Sadly enough the attraction of their success has drawn into a vast pretension of unselfish service, hundreds of thousands of demagogs. They tried to live from the teeth out on protestations of public interest, while within they have been more or less self-seeking and vain.

Jane Addams is one of the few really unselfish national leaders who has made her life count. She was the personification of altruism. Yet at the same time she has been for a generation, shrewdly and beautifully effective, widely and marvelously useful. Here lived incarnate altruism, pure and undefiled. A rare phenomenon in an acquisitive civilization. A thing of beauty and a joy forever.

WALTER LIPPMANN, New York

No one will ever be able to put into words the whole long record of the goodness of Jane Addams. All the world knows that she made of Hull House a citadel of compassion where the dispossessed and the bewildered, the friendless and the forgotten have gone for refuge and refreshment and revival. There is no way to count the human beings whom she helped or to measure their benefits.

* * *

Yet if that were all her life has meant, Jane Addams would only stand first in a large company of men and women who in every land and under all conditions are persistently kind to their fellow beings. It is not all. There is something else, which was visible in the beauty of her countenance, was audible in her unaffected voice, is in the style of her writings, and was the special element in her influence. It was the quality within her which made it possible for her to descend into the pits of squalor and meanness and cruelty and evil, and yet never to lose, in fact always to hold clearly, the distinctions that are precious to a maturely civilized being. She had compassion without condescension. She had pity without retreat into vulgarity. She had infinite sympathy for common things without forgetfulness of those that are uncommon.

That, I think, is why those who have known her say that she was not only good but great. For this blend of sympathy with distinction, of common humanity with a noble style is recognizable by those who have eyes to see it as the occasional but authentic issue of the mystic promise of the American democracy. It is the quality which reached its highest expression in Lincoln, when, out of the rudeness of his background and amidst the turmoil of his times; he spoke in accents so pure that his words ring true enduringly. This is the ultimate vindication of the democratic faith, not that men can be brought to a common level, but that without pomp or pride or power or privilege, every man might and some men will achieve again and again the highest possibilities of the human spirit.

* * *

It is to renew men's faith, so hard to hold, so easy to lose, that saints are born as witnesses and as examples. Jane Addams was a witness to the ancient American faith that a democracy can be noble, and that serenity and pity and understanding, not merely force and ambition and wilfulness, can pervade the spirit of a strong and of a proud people.—N. Y. *Herald-Tribune.*

PAUL KELLOGG, Editor, *The Survey* **and** *Survey Graphic*

Within the last month, at memorial services to Miss Addams in New York and Montreal, I have listened to men and women who from various coigns of vantage brought out such varied facets of what she meant to them and to our times that they gave new dimensions to our common memories. Yet always, as I listened, there was the picture I brought away from Washington in early May—the twentieth anniversary celebration of the Women's International League which became a world tribute to her—when Miss Addams bore her own witness to what life meant and could mean, with "matchless play of her gift for taking the mystery out of greatness and achievement so that every listener could grasp what impelled her and how they themselves might take hold." And of another anniversary, five years before—the fortieth of Hull House. There was nothing of a memorial about that—it was quick with her electric spirit and about her, like a magnet, was the as yet unbroken circle of extraordinary women associated with Hull House and its contribution to American life. The premiers of Canada and Great Britain sent messages. They had themselves been her guests there. Old residents and friends turned out in force—our foremost American philosopher for example, the upbuilder of Sears-Roebuck and the ranking American expert in occupational diseases, the president of the General Electric Company and the two first chiefs of the Children's Bureau, the editor of *Collier's* and the pioneer of child labor reform, a galaxy of men and women of all vocations, all faiths, all parts of the country. And for three days they and her neighbors made holiday on Halsted Street with the zest of a college reunion and something beside.

At a time when our very feelings prompt us to make a myth of her we cherish, I wish I might recapture and share with your readers the living sense of those days. Perhaps some paragraphs I wrote for *The Survey* at the time might help and count for more than anything that, looking back, I might try to say. Again the picture I took away in memory—one later spread by press and screen throughout the country—of Jane Addams, impossibly three score and ten, and three small neighbors as they sat at the end of the Hull House living room:

> One small child was Mexican, another Jewish, the third Italian, and without premeditation or grooming they had been whisked over from one of the children's rooms when the talkie people arrived with their cameras, their reproducing apparatus and their glaring lights. Miss Addams was asked to speak 200 words; but that brief commission ran into an hour or more, because of the delays and finesse of this new method for recording current history. And those children—did they get tired and fret and wriggle? Quite the contrary. She made it a game for them. They played it with a past master who meets the spirit of youth on its own ground, as she has met the vicissitudes of city streets and become our great interpreter of the common life. They might have been in a garden, talking of cockleshells and pretty maids all in a row. For Hull-House and its mistress are something new and vibrant in those corridors of time long given over to quiescent saints in their niches and dour sages in their retreats.

And another picture of four of the participants in the reunion as they stood together:

> Miss Addams in grey—serene, dauntless; Miss Lathrop in bonnet and cape which the profane called Dunkard but which could not extinguish the parry and thrust of her wit; Mrs. Kelley, alight with the resurgent flame of her zeal; Miss McDowell, palm-leaf fan in hand, and with a crest of cornflowers on her hat, and that engaging smile that has broached a hundred insurgencies. Was there ever their like as a team? By what rare stroke of fortune were they brought together in the days when Chicago was a great focus of our mounting industrialism and when if ever there was need for that rare combination of insight, innovation and group leadership which has characterized Hull-House and the settlement movement? They have taken risks of ill health and strain, have given their strength and their courage open-handedly. Witness Miss Addams valiance for peace and what it cost her.

Perhaps the very endurance and span of service of these pioneers has given color to the notion in some quarters that such neighborhood work must lapse with their generation. A few years ago it was frequently said that the settlements were back numbers. Time in its swift pacings has outflanked such forecasts. For one settlement which has dropped out, a score of modern neighborhood houses, equipped as never before for their organic tasks, have been reared in American cities on foundations laid by the pioneers. The depression itself and mass unemployment the last five years have proved the mettle of the neighborhood as a fulcrum for social awareness and action. Miss Lathrop gave a clue to it all in what she said at the anniversary: "What Miss Addams and Hull House have achieved is that they have woven human sympathy with the scientific method." And there was prophecy in John Dewey's generalization: "In these days of criticism of democracy as a political institution," he said, "Miss Addams has reminded us that democracy is not a form but a way of living together and working together. I doubt if any other one agency can be found which has touched so many people and brought to them a conception of the real meaning of the spirit of the common life."

FRANCIS J. McCONNELL, Bishop, The Methodist Episcopal Church, New York City

The heroism of Jane Addams appears to me to shine most brightly in her broadcasting the fact that during the Great War soldiers were served with stimulants before going over the top. We can well remember the howls of denial with which the militaristic patriots received this statement. The least abusive replies to Miss Addams made her out either a liar or a fool. Yet anyone who got anywhere near the actual front knows that Miss Addams was speaking substantial truth. To what did the front trench soldier refer when he talked of "courage juice"? Of course, when

soldiers have been able to get rum to reenforce their spirits in battle they have taken it, in all wars since war and rum began; but the solders in the Great War, we were told, were going to their death sustained by visions of a New World. To speak out while the battle was on was to the militarists and patrioteers the most blasphemous of blasphemies. Miss Addams spoke out.

HERBERT HOOVER, Stanford University, Cal.

I should like to be added to those who praise the memory of Jane Addams. She was one of the purest souls of human service that America has produced.

GEORGE FOSTER PEABODY, Saratoga Springs, New York

I count it one of the cheering incidents in the last half century of our American life that the response to the character and richness of Jane Addams' career is so widespread and general. It is not less significant that the reach of her profoundly simple life should be felt throughout Europe and even more widely, truly around the world.

The noble dignity of her physical presence was to my mind so impressive that none who knew her can think of other than a spiritual force of the highest order. I count her life as universal in time as well as in space in its inreach as well as outreach.

I hope that her biography may be written by some one so spiritually-minded as to make a limited number of pages carry the message which those of us who knew her always felt when thinking of her, something that will be read by the millions whose hearts will respond and thus become better neighbors and citizens.

MARY M. BARTELME, Formerly Federal Judge of the Juvenile Court, Chicago

A great life has passed into the Infinite Beyond. Far greater than we can conceive of, for its unsullied influence for good is carried on in human character and thought throughout the world, each generation benefitting from the good acquired in the preceding one.

No life could be lived that more nearly approached perfection in its hourly adaptation of the teachings and spirit of Christ. She *lived* "Thou shalt love thy neighbor as thyself"—"I am my brother's keeper"—"Peace on earth good will toward men."

Her life and work have been a guide, an example, an inspiration to innumerable activities for the betterment of mankind.

(Miss Bartelme ends her message by quoting Dr. Sproul when he conferred an honorary degree upon Miss Addams last March. See page 191).

ALICE STONE BLACKWELL, Boston, Mass.

Jane Addams was that rare combination, a saint and a stateswoman. She had both large intelligence and a great heart—wide human sympathies, and a serene and unshaken courage. She could see the large things large and the small things small, which is the essence of wisdom; and she treated the large things as large and the small things as small, which is the essence of righteousness.

NORMAN HAPGOOD, Petersham, Mass.

From the many attributes with which Miss Addams enriched the world around her I would select first a simple and wise nobility. I have debated on the public platform with her, and felt the impact of her swift shrewdness; read her books and been fed by her close and sympathetic knowledge of the poor; taken part, in a small dinner, in a talk about the place of the motion pictures, in which her understanding, her judgment of the social effect of the cinema, stood out as more solidly based than that of any of the rest of us. But I remember most often an incident of the World War.

Miss Addams was in New York, about to sail on the Henry Ford Peace Ship, with its slogan of "Out of the trenches by Christmas." In her hotel, alone, I asked if she did not think her influence and prestige would be lessened by being grouped with a number of incompetents, in an undertaking that was fantastically impossible. The world has many who are ever ready to show moral fervor combined with lack of brains,—ready to rush in where angels fear to tread. Is it wise for a person outstanding not only in moral purpose, but equally in statesmanlike understanding, to become classed in the popular mind with the unimportant fanatics?

My argument was easily brushed aside by Miss Addams. She did not deny what I said about the facts. Indeed, by implication, she admitted it. She was going, she said, because she thought it likely that, with her present, the delegation would do and say less foolish things than if she stayed away.

That was all. And in face of that self-less rightness my arguments died on my tongue.

EDWIN MARKHAM, West New Brighton, New York

I gladly send you a word for your memorial number of UNITY in honor of Jane Addams, who for long years has towered before the nation as a consecrated friend of the people, especially of those young people who are in training in Hull House to go out into the great world of work for social welfare. She was a living center of inspiration and illumination.

Jane Addams stood firm for all the higher ideals of the world—for economic justice, for racial equality, for world peace. Now that she has gone from her outward place, seems to have vanished, we may be sure that her heroic spirit remains to kindle those she leaves behind. She will live on as an inspiration to us as long as the nation lives.

UPTON SINCLAIR, Pasadena, California

Jane Addams was one of the finest examples of American womanhood. She will live in our memories for a long time, and she is needed there. We must remind ourselves that the very same capitalist newspapers which now praise her were denouncing her all through her life-time as a dangerous Red. We must keep this fact in our minds in order to realize how the living Reds will be glorified after they have passed from scenes where they are dangerous to the exploiters of human liberty. When I read the praises of Jane Addams in the Los Angeles *Times,* there came floating through my memory the lines which were published in London *Punch* immediately after the assassination of Abraham Lincoln: "What scurrile jester, thou!"

London *Punch* had the intelligence and conscience to rebuke itself for the abuse it had published concerning Lincoln, but I feel safe in guessing that no capitalist newspaper in America had apologized for listing Jane Addams as a part of the "Red menace" in America.

MISS ADDAMS' PUBLISHERS:

The Macmillan Company had the great privilege

of publishing Miss Jane Addams' books and through the production of them was brought into close contact with the author herself. It was always a very satisfying relationship—at least to the publisher—and it is believed to Miss Addams. Her writings, especially "Twenty Years at Hull House," and its successor, "The Second Twenty Years at Hull House," have had wide reading and still do. They have, undoubtedly, left a deep impression, not only upon the minds of social workers everywhere, but have served to tell thousands of people, who knew little about that sort of work, what was being done by one great institution in the serving of humanity. Miss Addams' literary activity continued up to within a few days of her death. One of the last things which she did was to put the finishing touches to her book which is to be published in the Fall under the title of "My Friend, Julia Lathrop," in which she pays tribute to another great personality who had a passion, as did Miss Addams, for service.

HELEN CODY BAKER, Council of Social Agencies in Chicago.

What can we do, in appreciation for all that she has given us? Perhaps we can do two things, one of them very practical and easy, the other more intangible and difficult. Miss Addams' friends are already talking of some memorial to her, some gift to Hull House or Bowen Country Club in which we can all have a part. To do something of this kind would be a privilege we should be glad to share to the limit of our ability. The other thing is harder. We might ask ourselves: What was the special quality that brought us to our feet when she came into a room? It wasn't her faculty for organization—though she was a fine organizer. It wasn't the accuracy of her statistics, though she believed in facts, sought them patiently "beneath dogmatism and enthusiasm," and knew how to use them. It wasn't her case-work technique, for she transcended the techniques we labor to perfect. It wasn't her ability to raise money for social work, though she was a rare money-raiser. Was it her vision, her sincerity, her "inner sight," her way of seeing things whole, rather than in parts, her simplicity and her quiet courage? There is no one word to sum these up. Few of us can combine them in one personality. But if, as social workers in this city that she loved, we can keep these qualities alive in our work, we shall continue to build Jane Addams' monument in Chicago.

Jane Addams'

Tribute to Her Father

I am writing as "Fathers' Day" is approaching and am moved to refer to the influence Miss Addams' father had upon her life. Probably a good thing to recall in these days when fathers are playing "second fiddle" in plans for new social orders. John Addams founding a home in rural Illinois had a good deal to do with the creation of Jane Addams of Hull House, Chicago.

In editing a book several years ago, with the title, "What I Owe to My Father," I asked among a score of others Jane Addams to make a contribution. In that short sketch of a dozen pages, she refers to the fact that her father had unusual influence upon her life, her mother having died when she was a baby. Her father was an associate of Lincoln's and had letters from him. He was for many years in the Illinois Legislature and was widely known as unbribable. He was a Quaker.

Miss Addams brought into Hull House a Quaker conscience. It was imperative that she should be opposed to war. She had a Lincoln-sympathy and directness of approach to the "common people"—of whom she naturally thought herself to be one. She was instinctively democratic. It was natural for her to be a "neighbor." The first thing that troubled her in society was the fact that some people lived in big houses, while others lived in little houses. This social observation was for life a fundamental motive for her actions.

When I first went to Oak Park, Chicago, in 1897, Hull House on Halsted Street and Chicago Commons (with Graham Taylor) were attracting attention and challenging the social and religious forces of Chicago. Jenkin Lloyd Jones was doing the same thing (a little earlier), whom I always regarded as a kind of older brother of the trio in advanced social activity. Hull House and Chicago Commons were on the "West Side" so that our Oak Park Church—several miles distant—looked with special interest upon these "social centers." Some of my brightest young people were drawn into these "centers"—and there gained much enthusiasm and direction for their lives. Our Oak Park Church sent over sixty "workers" into the city, weekly. Many of these went to "Ewing Street"—the church under the eaves of Hull House—while others went to "Bethlehem" at 711 Loomis Street, less than a mile from Hull House.

We came to know Hull House and Jane Addams at first hand. In 1907 I spent a year in residence at "Bethlehem," when I came to know Hull House intimately. Miss Addams and I were born in the same year, 1860—consequently we occasionally referred to each other as "twins."

One of my early impressions of her and Hull House was when I first called at the House. The door was opened by Miss Addams herself. It was not due to any respect for me, it happened to be her "turn to attend door." It is an illustration of the democratic fellowship that reigned in the House from top to bottom. It marks also the principle and spirit which governed her whole life.

She was a member of the little church in the block, in fact one of the trustees said she enjoyed "getting together with her neighbors in worship"—but she was a bit "unorthodox" since she was a mere "social worker"—so, one day the young "orthodox" preacher announced to her that her presence was not beneficial to the church! So, she was not "orthodox" to some big employers in the city—because she was a "social worker!"—and took an interest in the lives and wages of the people of the neighborhood.

In all such incidents she went on her way serenely like one living above the battle but participating in it. Hull House was open to all—irrespective of orthodoxy or race. With her rare common-sense and instinctive social judgment along with a penetrating conscience—she faced the social problems that came to her door, in a changing city like Chicago, nearly swamped as was the neighborhood in rush of populations of different

origins—she from her "throne" of influence worked constantly for the peace of the world! Hull House became the "roof" for new ideas and strangers from all parts of the world. She instinctively believed in all "good causes"—rights of women, rights of races, democratic equality in politics and industry. So far as she was concerned the "argument was all in" concerning democratic equality, the sovereignty of the people and the rights of conscience.

Miss Addams' "genius" consisted in the fact that she took seriously certain fundamental principles, ethical and social, which she had learned in her rural Illinois home—democracy, obedience to conscience, and applied them continuously to the day's work, in preparation for the next day's work. She was endowed with a large fund of common-sense. Her life is proof that "success" after the manner of Jane Addams is within the reach of practically all young women of America.

SYDNEY STRONG.

From Co-Workers in the Settlements

MARY E. McDOWELL, For Thirty-five Years Head Resident, University Settlement, Chicago.

Jane Addams the best friend of all of us, the one who believed that we had a right to dream, has gone, yet she is not gone because her spirit and the impression of the life she lived is with us and will be always. Jane Addams is known to those who lived with her in the early days of Hull House, when we had to wash our own dishes, as one who always took her turn—at dish washing, or whatever there was to be done. She is the one person I have known who "saw life steadily and saw it whole." From the least of these to the greatest, she was always the same—to the rich and the poor. One morning I remember, she came back from her visiting in the neighborhood looking very white and weary. I said, "What is the matter with you, Miss Addams? You look so white." She answered "For the first time, I have helped bring a young human being into this world." Then she told me that the doctor had not come and she had to do what was needed. When she was at the Weir Mitchell Sanitarium in Philadelphia, she was told she must stay in bed and keep quiet, but she knew better. It was just after her father had died and she was very lonesome so she took some lectures at the Woman's Hospital and learned the process of bringing a bit of humanity safely into the world. At the Settlement everything one ever learned comes in handy.

Jane Addams never forgot her friends, even when on a vacation. She was in the Adirondacks when the stockyards strike was on, in 1905. She knew I was in the midst of the twenty-two thousand people who were striking and realized that it was very trying. She wired me, "If you need me, wire me and I will come." I did not need her then, but when she came home earlier than usual, for she knew strike conditions would grow worse as the time lengthened, she came at once to see me. I was so glad to see her that I forgot all my troubles and as we walked about the neighborhood and saw the people out of work, I told her of the suffering and how good they were, in the fourth week of their trials. Suddenly, I looked at the very pretty hat she wore, and asked her where she got it, thinking I might get one like it. She told me that Mrs. Wilmarth had given it to her when she had been very downhearted. Later, as I was about to put her on the car to go home, I noticed she was bareheaded and I remarked, "Oh, you forgot your hat. If you wait, I'll get it for you."

"Oh, no," said Miss Addams, "I didn't forget it. It is *your* hat. I came up here to give you whatever you wanted and my hat was all you expressed a desire for, so I left it on your bed."

It was so like her, she shared whatever she had and always in the spirit of one who receives rather than one who gives. That hat is a symbol of her spirit.

I went to Washington and attended everything in her honor, for I felt that it might be the last opportunity. The first triumph was the dinner where over one thousand people ate together in her honor. She was present and was her own gay, lovely, charming self.

The day following the dinner for Miss Addams was to be a wonderful out-of-door peace meeting, when for the first time a peace message was broadcast over the ocean. The greetings came from England, France, Russia and Japan. The weather was uncertain, it rained a bit and Miss Addams was prevented from appearing. But it was arranged for her to receive the messages from the hotel and send her own back to England, France, Russia and Japan. With the loud speaker as her medium, Jane Addams spoke to the whole world. The meeting was held in McPherson Square, the band was in one sheltered spot and the speakers present in another.

Each nation had its representative. These representatives introduced the speakers thousands of miles away, as if they were right there. England came first, introduced by the Charge d'Affaires, represented by Viscount Cecil and Mr. Henderson, the president of the Disarmament Conference. Then the Japanese Charge d'Affaires, introduced Prince Okugawa, for thirty-one years the president of the House of Peers in Tokyo. Senator Paul Boncour, former Prime Minister of France was introduced and spoke from Paris, then Litvinoff presented his wife who was in Moscow. Madam Litvinoff introduced the widow of Lenin, who spoke for Peace, and, as each had done, spoke of Jane Addams, giving tribute to her marvelous courage and simplicity. These representatives also spoke of the twenty-five years of faithful work which the Women's International League for Peace and Freedom has given for the peace of the world. After each one spoke the band played their national anthem and all the people rose to their feet. Miss Addams was well known by these gentlemen from the other countries whom she had met when she visited all the warring countries and "made her widespread appeal for Peace."

But last and best of all, to us who listened—some in tears—to these tributes from each nation over the air, clearly and sincerely, came Jane Addams' voice, vital and distinct. Every word was a spiritual message and her response, as she said, was to acknowledge their part in the "long procession of those who have endeavored for hundreds of years to substitute law for war, political processes for brute force." It was as if she wanted to leave that last word with us, for it will take many of us working together to bring it to pass.

Her own spirit spoke the words—and we who heard can never forget.

Her quotation from Plato, "the excellent shall become the permanent," made us who believe in the choir invisible, feel that she was permanently and eternally our own Jane Addams.

GRAHAM TAYLOR, Chicago Commons, Chicago

Forty-three years ago when I came to Chicago, a stranger, to enter upon a work new to me and strange to most others, she took me into her continuing comradeship. As to the House of the Interpreter,

Where cross the crowded ways of life,
Where sound the cries of race and clan,

I have gone to Hull House ever since to listen and learn, always finding her listening to her cosmopolitan neighbors and to the still small voice that interpreted them to her. She had come to live there five years before from Cedarville, a little Illinois village where she had been born and had been brought up to her twenty-fifth year. Her father, John H. Addams, had established saw and grist mills, had become a banker, had served on the school board, and for sixteen years as state senator, and had refused the nomination for Governor of Illinois offered him through the influence of Abraham Lincoln, with whom he was intimately associated.

He was devotedly attached to his daughter, as she was to him, in a companionship the closer because she was bereft of her mother when only two years of age, and was threatened with lifelong ill health through her girlhood. From the village school she went to Rockford Seminary, then a high-grade boarding school for girls, and received the degree of B.A. on the very day that it became the first college for women to be established in Illinois. Her desire to practice medicine led her to study for a year in the Women's Medical College of Philadelphia, but she was obliged to leave for prolonged hospital treatment, which left her subject to illness against which she bravely and victoriously struggled all her life.

Her Quaker inheritance made her reticent concerning her experiences in following "the inner light." Yet she did not hesitate to allude to one or another of them in conversing with intimate friends as occasion called them forth, and with entire frankness she recalled many of them in accounting for her "Twenty Years at Hull House." Happily she referred to college memories of "the only moments in which she seemed to have approximated in her own experience to a faint realization of the 'beauty of holiness.'" They were on each Sunday morning for two years when she went into the room of the teacher of Greek and read with her from a Greek Testament, which Professor Blaisdell, of Beloit College, her teacher's brother, had given her. "We always read from the Gospels, and I certainly bore away with me a life-long enthusiasm for reading the Gospels in bulk, a whole one at a time, for the incidents in that wonderful life." These many years afterwards she gratefully recalled: "That one of the black days which followed the death of my father, this kindly scholar came to see me, to bring such comfort as he might from the little book he had given me so long before, adding that sometimes consolation came to us better in the words of Plato, leaving in my hands a small copy of "The Crito." To this cherished memory Miss Addams added her gratitude for having heard for the first time Plato's sonorous argument for "the permanence of the excellent." Later reflection led her to draw this contrast between the spirit of the old Greeks and the early Christians as expressed in their art: "The image of the Good Shepherd is blithe and gay beyond the gentlest of mythology; the hart no longer pants but rushes to the water brooks."

It seemed inevitable to her that as the end of her college course drew near pressure would be felt by her and her classmates to decide what they were to be and do and how each might respond to the evangelical appeals to which the "unconverted" girls were especially subjected, even by being made the subjects of chapel prayer and in the weekly prayer meeting, attendance upon which was obligatory. "Singularly unresponsive to all these forms of emotional appeal" she found herself to be, and became "unspeakably embarrassed" when they were presented to her at close range by teachers of whom she was fond. She supposed, in recollecting this attitude, that she had held herself aloof from all these influences, partly owing to the fact that her father was not a communicant of any church, while admired for his scrupulous morality and sense of honor in all matters of personal and public conduct, and while he regularly atended the services of the village church and taught one of its Bible classes. In the retrospect, however, during subsequent experiences she felt that "this passive resistance, this clinging to an individual conviction, was the best moral training I received at Rockford College."

Although she was quite settled in her mind that she would study medicine and live with the poor, yet the desirability of Turkey as a field for missionary labor was "enticingly put before her." Later companionship with classmates rendering distinctive service on foreign missionary fields "showed her how essentially similar are the various forms of social effort, and curiously enough that the actual activities of a missionary school are not unlike many that are carried on in a Settlement situated in a foreign quarter." And she added, "Certainly the most sympathetic and comprehending visitors we have ever had at Hull House have been returned missionaries."

Her studies of art in Italy, especially that of the early Christians while in the Catacombs and thereafter, were supplemented by the fascinating lectures at Johns Hopkins University while in the hospital there. Yet reflection upon the acquisition of culture "disillusioned her at this time as to the effect of intellectual pursuits upon moral development." In narrating this conclusion she significantly followed it by these most personal disclosures of her spiritual experience that she ever made:

> There was also growing within me an almost passionate devotion to the ideals of democracy, and when in all history had these ideals been so thrillingly expressed as when the faith of the fisherman and the slave had been boldly opposed to the accepted moral belief that the well-being of a privileged few might justly be built upon the ignorance and sacrifice of the many?
>
> Who was I, with my dreams of universal fellowship, that I did not identify myself with the institutional statement of this belief, as it stood in the little village in which I was born, and without which testimony in each remote hamlet of Christendom it would be easy for the world to slip back into the doctrines of selection and aristocracy?
>
> One Sunday morning I received the rite of baptism and became a member of the Presbyterian church in the village. At this time there was certainly no outside pressure pushing me toward such a decision, and at twenty-five one does not ordinarily take such a step from a mere desire to conform. While I was not conscious of any emotional 'conversion,' I took upon myself the outward expressions of

the religious life with all humility and sincerity. It was doubtless true that I was

Weary of myself and sick of asking
What I am and what I ought to be,

and that various cherished safeguards and claims to self-dependence had been broken into by many piteous failures. But certainly I had been brought to the conclusion that 'sincerely to give up one's conceit or hope of being good in one's own right is the only door to the Universe's deeper reaches.'

The young clergyman required little assent to dogma or miracle and assured me that the faith required of the laity was almost early Christian in its simplicity.

She claimed the "new treasure" which the early Christians added to the sum of all treasures, a joy hitherto unknown to the world—"the joy of finding the Christ which liveth in each man but which no man can unfold save in fellowship." That fellowship she had sought and tried to strengthen in the membership of the little Ewing Street Congregational Church around the corner from Hull House all these years.

The Settlement movement Miss Addams recognized as in large part due to "a certain renaissance going forward in Christianity;" "to the desire to make social service, irrespective of propaganda, express the spirit of Christ." And she claims it to be "certain that spiritual force is to be found in the Settlement movement, that this force must be evoked and called into play before the success of any Settlement is assured," and that it is "identical with a necessity which urges us on toward social and individual salvation."

In this faith, and in the increasing hope of the permanence of the excellent, Jane Addams lived at Hull House for forty-six years, extending her ministry of understanding and interpretation along the crossing ways of life diverging from her neighborhood throughout the city, the nation and the world. While from sorrowing throngs, as varied as ever bade farewell to one they all honored and loved, her body was borne back to lie beside her kinsfolk in her native village, yet her name and influence will live wherever she pre-eminently sought to hold together her fellow men in peaceful fellowship at the parting of their ways.—*Jane Addams—Her Own Confessions of Faith, in The Advance.*

MARY K. SIMKHOVITCH, Director of Greenwich House, New York City

Miss Addams was all of one piece. She functioned in countless directions, but she was herself in all her activities. Truly great people are like that. Caesar, or Leonardo da Vinci, for instance, could turn from one thing to another with ease and zest. Miss Addams was at home with all people and all aspects of life. Artists, scientists, economists, statesmen, housewives, grown-ups and children, black and white, saints and sinners, were all her friends. She lived into their life, not only with spiritual curiosity, but with a genuine relationship. In the highest degree her intellectual, social and emotional life was fused.

John Dewey said of her—"she was the most human person I ever knew." There was nothing of the super-man about her, separated from the rest of us. Her humanity united us to her. But her naturalness, gentleness, humor and steadfastness made of her a person to be not only loved but revered. One felt in her presence that she, like Another, spoke with authority.

She had the kind of simplicity that comes at the end of struggle, not in the beginning. She was far from easy to understand. Indeed, to many she will probably always be the founder of Hull House or the leader of the Women's International League, or the subtle and charming writer. All these were ways by which she grew and poured out her gifts. But she herself was more than all this, a woman whose humanity was shown in all she was and did.

LILLIAN D. WALD, Westport, Conn.

The quality of Jane Addams' personality, of her serenity, of her profound wisdom, of her unfailing taste was a phenomenon without precedent and marks her as one beyond time or place.

Reminder of the long, impressive chronicle of her deeds is comparatively unimportant because she was greater than what she did. Myths will inevitable gather about her and those who knew her closely will try in vain to single out illustrations that can adequately indicate the genius of her unfailing comprehension of the inner life and the outer manifestations of people. Almost without conscious effort she exercised her intellectual capacity and her rare discernment, and always with a haunting awareness of "the primitive and profound impulses" of the race.

Fortunately her writings give abundant evidence of this and loved memories of conversations show how steadfast were her convictions and how quiet but unswerving was adherence to principle.

Whether in protest against injustice, or occupied with formulation of a workable social welfare progressive program, whether as arbiter, or as interpreter, or defender—she prevailed. What she said was not forgotten. But even in intense discussion her poise was undisturbed. She was in the struggle and yet above it.

And the beauty of her countenance, the lovely voice and her sensitiveness to children made her an easy companion—often gay and quick to mark the humor of a situation. She did and does belong to all of us as we all belonged to her. The truths she lived and taught are enduring.

MRS. KENNETH F. RICH, Hull House Resident.

A Fellowship Meeting is just what Miss Addams would have had today,—to gather her settlement family close together, for their own warmth and comfort, then to look out with her beyond this throb of personal loss, to the certainty that there can never be loss of what she is to us, and to the world.

When Miss Addams shared the experience of death with you, as she was so quick to do, her touch with wider worlds seemed to smooth away the incident and the pain of death, and to give you in its place,—life—to keep.

She seems to be doing it now.

That sense that we are her family, will never leave settlement people.

One of our memorials to her may well be, continued spontaneity of settlement response, as new social issues present themselves in the future. May we only catch a little of her instant recognition of their import, before the opportunity to guide public opinion has passed.

To her, it was only a step from the settlement door to those wider circles where the community or the nation struggled with a problem. The windows of the

*From remarks at a Fellowship meeting of the Chicago Federation of Settlement at Chicago Commons.

Settlements have looked out for forty-six years upon sweeping events. There is especially rich meaning for us now in her more recent reflections upon that wide and moving panorama. Those reflections look backward. Their philosophies point onward.

They began with the immediate neighborhood, and were constantly tested by their applicability to it, then were expressed toward that public action—only by means of which, the needs of the neighborhood may ultimately be met.

It was the immediate neighborhood too, that led her into the international world. The new immigration after the Nineties—of more varied, less well-known peoples, and the settlement came into the City's congested areas, together. That great tide of non-English speaking foreign born found understanding and welcome in the Settlement. Miss Addams was anxious that they should realize in America, that for which they had hoped—release from oppression, from distinctions of class, from poverty,—and above all, freedom of opinion. It was she who was constantly calling upon this Country to interpret the best of America's traditions of equality and welcome, in the light of the present.

It was these later newcomers who drew her again to the homelands from which those Settlement neighbors had come, until the Greeks with one accord decided that she must be Greek, proposed making her an honorary Greek; did send her the decoration of Minerva; until the Japanese grew to feel that she belonged peculiarly to them; until the Italians have called her their "angela".

As strangers from many countries have learned to live together in our midst, Miss Addams has believed that their countries might also learn to live together in peace.

The selfish criticism that has often assailed her faith in international good will never dissuaded her from seeking ways in which it might be brought about.

She had watched other faiths, distrusted at first, come true in common place public opinion. Who shall say, remembering the way in which she walked out upon the troubled waters last month, at the Nation's Capitol, and drew from other continents, commitments against War, that soon, this faith too, the World may not come to share?

Though deprived of her active life among us, it is for each of us to develop the ideals with which she has made us most familiar. Thus we may build for the Beloved One who has gone out of our sight, a memorial, not of brick and mortar, but of relief of human needs in all its forms, and at last, a more perfect happiness among men.

Correspondence

The Jane Addams Memorial Fund

Editor of UNITY:

The death of Jane Addams places a responsibility upon those who have appreciated her work in various fields to see that it is continued and increased. Especially is this true in the case of Hull House, which among her many interests was closest to her heart. The value of Hull House in American life, as a pioneer among social settlements, and an example of the way in which associations among members of different groups and races can be made serviceable to all, is unquestioned. To thousands of individuals of the neighborhood, through the schools of music, painting, ceramics, drama, and dancing, as well as classes in more formal education, through social clubs, the gymnasium, the summer outings, Hull House has been a source of immediate relief from depressing conditions, and of encouragement and aid in fulfilling aspirations for the future. To thousands of residents for longer or shorter periods, Miss Addams' home has been an initiation into sympathetic and helpful relations with the less privileged. Moreover, Hull House has been a social laboratory where experiments have been conducted of benefit to the whole country. Hull House was a pioneer in juvenile research from which came the Juvenile Court, in the establishment of playgrounds, in the protection of aliens.

To continue the House in its spirit of present usefulness and future progress, the Trustees, upon the advice of many friends, have established *The Jane Addams Memorial Fund*. During her life, Miss Addams obtained from friends or gave from her own resources about $30,000 a year, one-third of the annual budget of the House. It is hoped that a sum can be raised, the income of which will replace Miss Addams' financial contribution to the work she founded and loved. *The Jane Addams Memorial Fund* is an opportunity for all who loved her to show their appreciation of what she meant to her city, her country, and the world. Subscriptions may be made to Louise De Koven Bowen, Treasurer, 800 South Halsted St., Chicago.

ROBERT MORSS LOVETT.

Jane Addams International Peace Park

Editor of UNITY:

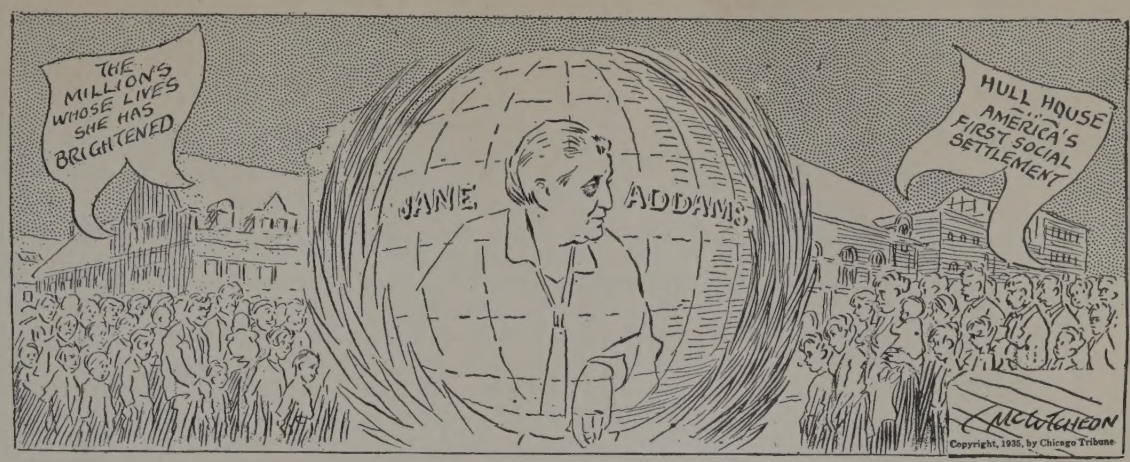
Congress has recently authorized the establishment of the Big Bend National Park in Texas. While this legislation was in progress the Administration signified its intention of inviting the Government of Mexico to cooperate in the establishment of an international park, by creating a similar park across the Rio Grande in the States of Chihuahua and Coahuila. That this new international park on our southern boundary may be called the *Jane Addams International Peace Park* is the urgent appeal of the

Friends of Jane Addams.

The Field

(Continued from Page 182)

Hull House was founded in the recognition of class separation as the tragedy of modern society. Ruskin, Morris, Tolstoy, Kropotkin were uttering their protest against the social system of which Tolstoy said: "On looking at our lives, or the lives of rich people, I saw that the *summum bonum* of these lives consisted in being separated as much as possible from the poor." Not as a radical cure of social injustice, but as a sign that real intercourse between men and women of different classes and races is possible, the social settlements were established. From the beginning Hull House has been a center of social experiment, initiative and influence. The Hull House playground was the germ of the system of small parks, in which



Chicago Loses Its Foremost Citizen

"As Often as Ye Drink This Wine"

One very warm mid-August afternoon
Our family drove out to Cedarville
To call upon the Addams family
Who had but recently returned to Illinois
After a year of "travelling abroad"—
Which meant a trip to Europe, nothing else,
In those ambitious eighteen-eighty years.
Judge and Fanny dragged the carryall
Along the hilly road where shelves of rock
Were alternate with bowls of loosened sand.
Mother and Father, still nostalgic for
New England, said these hills were low compared
To Three Mile Hill, and that they missed the woods
And ferny springs where horses had to stop
To break the climb, and children could get out
And scoop the water in their hands for cups.
But often Father pointed with his whip
To widely undulating prairie views.

Then Cedarville, a gentle garden town
With shaded streets, we saw in passing on
To where the Addams house stood solidly
Against a slope and opposite a bluff
That seemed to us a lofty precipice.
When greetings passed, we felt—as children do—
That we were out of place, and yet our eyes
Were busy with a room that looked like none
We knew, for on the table—left without
A cloth—no books nor ornaments were placed;
But at the center of the polished top
There stood a crystal bowl of maidenhair.
And then our eyes forgot the cool, sweet room
Because a lovely person came to sit
With us and ask if we would like to climb
With her the bluff across the road. We looked
Into those eyes that matched her quiet voice
And knew that she had put the maidenhair
Upon the dark mahogany, and we
Were sure that we should like to go with her.
Her head was tilted in a listening way
And while her face was sweet and kind, a sad
Expression hung about her mouth and eyes
That made us wonder. In the hall she found
The alpenstocks that they had used to climb
The peaks of Switzerland and cross the ice
Of snowy glaciers—one for each of us.
And as we climbed the bluff at Cedarville
We felt the Alps beneath our feet and saw
From that high eminence a broad expanse
That swiftly was the Valley of the World.
For while we sat to rest she told about
The alpenglow, and how the peasants sang
And carved, and what they ate. And then she said
We must be very hungry too. Of course we were;
Though she was first, I know, to think of that.
And when we went into the cool, dim room
And found our elders chatting happily,
She brought a great glass pitcher filled with milk
And plates of sponge cake generously sliced.
Then I who always claimed I hated milk
Took from her hand a glass that was for me
Of sacred wine. . . . . .

And now I know that every living day
Jane Addams led the way up some steep hill
And offered food for hungry hearts and drink
That stirred the torpid soul like sacred wine.

ALICE BIDWELL WESENBERG.

Chicago was a pioneer. The three baths in the basement of Hull House proved the necessity for public baths on a large scale. Experiments at Hull House resulted in legislation for the safeguarding of women and children. From Hull House went Florence Kelly as the first factory inspector in Illinois, and Julia C. Lathrop as first head of the Children's Bureau in Washington. From Hull House came the impetus which resulted in the first Juvenile Court. Two interests close to the founder's heart were youth and the alien. For the first was established the Juvenile Protective Association; for the second the Immigrants' Protective League, both of which have offices at Hull House. In initiating and organizing, Jane Addams built upon a foundation of exact knowledge born of observation, study, consultation and experiment. Justice has scarcely been done to her keen, precise, critical mind, or to the effective quality of her public speech and writing, which persuaded not only because of simplicity, honesty and utter disinterestedness, but because she knew her facts.—*The New Republic.*

Miss Addams was a fighter for her causes—world peace and social justice. While she won the affection and admiration of millions, she also earned the dislike of enemies. After having been awarded an honorary membership by the Daughters of the American Revolution, she lived to see her name posted as a "dangerous radical."

"I had supposed it was for life, but apparently it was only for good behavior," she wrote friends.

Again she incurred the wrath of the American Legion for her peace activities. One legion officer branded her "the most dangerous

woman in the country."—*The Milwaukee Journal.*

In all the words of mourning that were spoken at the passing of Jane Addams, one strain could be heard: "This woman was a saint, and everyone loved her."

Yes, Jane Addams was one of the finest flowers of all that is good in American civilization. She was beloved by thousands, and she deserved their love. But it is a liberal folly to ignore the fact that there are just as many thousands who hated her.

She was hated by the bloodthirsty generals and parsons against whose war plans she preached; she refused to support the World War, and many a jingo hates her since that time. She was hated by many of the slum riff-raff of Chicago; all the pimps and machine politicians whom she exposed. She was hated by the sweatshop bosses and the racketeering landlords against whose profits she fought.

She fought against race oppression, too, and was hated for it by the fascist dregs of Chicago. Yes, Jane Addams had many enemies; and their hatred is as good a monument to the ethical beauty of her life as is the love of her friends.—*Michael Gold in The Daily Worker.*

It was impossible for Jane Addams, in dedicating her life to humanity and the building of a better world, to ignore the injustices and cruelties visited upon Negro Americans. Other professed humanitarians have managed this feat, but she could not. Thus it was that she was one of the persons who in 1909 signed the call to organize the National Association for the Advancement of Colored People. From the first organization meeting until her death last month she was a member of its national board of directors, giving it and the problems of colored people always her intelligent sympathy and vigorous attention. We mourn her loss together with the millions of our land and the nations across the world.

—*The Crises.*

To Jane Addams, passionate advocate of peace, championship of better terms for Germany was only another, more significant phase of the same fight for fairness that as resident director of Hull House she had always waged in behalf of her Halsted and Polk street neighbors. The cause was right against wrong. Not because she was an idealist. But because she was a realist. Because she, with a small group of pioneer American women, deeply realized the potential force for destruction inherent in the political selfishness that creates social injustice, whether in the Loop community or in the community of nations.

The extension of her influence and works from the Hull House neighborhood to a "growing world consciousness" was natural and inevitable. She found, simply, that the neighborhood leads to the city, the city to the state, the state to the nation and the nation to its position among nations.—*The Chronicle of World Affairs.*

The Passing of a Dangerous Woman—The great and the powerful pause to honor the memory of Jane Addams. The greatest woman of her time is dead. The most dangerous woman of America is gone. Dead radicals are usually honored. City parks are dotted with statues of yesterday's rebels. Churches canonize those they spurned in life. Jane Addams was a member of a Congregational church, but her name was scratched from the record because she was dangerous. Jane Addams was a fighter. She fought sweat shops, child labor, the exploitation of the poor. She was rewarded with abuse, mud-slinging, threats. Her enemies numbered many of the rich and powerful of Chicago. She fought war. She called the war-makers liars to their faces. They branded her a traitor. They hissed her name in public assemblies. Jane Addams presided over the Hull House table for forty-five years. It was a rule of power and grace. She was one of two or three who fashioned the thinking of American social workers. The pity is that that profession has not been more true to the earlier dream. Jane Addams never viewed social work as a gentle palliative to soothe the troubled brow of society. She believed in a new society, a new humanity, a new world. No one who knew her will soon forget the driving energy, the winning grace of this woman. It was an energy which renewed itself, and leaped out to meet the onslaught of fresh tyrannies. Hers was a chivalrous and an exciting figure. Prophecy was fulfilled in her—in quietness and confidence shall be your strength. They built a Century of Progress in Chicago—a great tawdry, sprawling thing of much color. It was built in honor of the Chicago of the Insulls, the Daweses, the Chicago *Tribune,* the Chicago builders of skyscrapers. Hull House received no fresh paint, but Jane Addams will be alive when the others are dead and forgotten. The Congregational and Christian churches claim Jane Addams. She belonged to us, no matter what was done to the church roll which bore her name. She belongs to a proud apostolic order of the dangerous men and women of our fellowship—Horace Mann, Washington Gladden, Josiah Strong, Graham Taylor, James Mullenbach, Jane Addams. —*H. C. H.,—The Advance (Cong.)*

When Jane Addams was awarded the M. Carey Thomas prize of £1,000 in 1931 in recognition of "eminent achievement," Mr. Ramsay McDonald wrote a tribute to her fine personality which might now stand as her epitaph. "If," he wrote, "sincerity, belief and simplicity in life, devotion to one's fellows as persons, and service to them as a community, an allegiance to a faith in the certain triumph of good, and a daily testing of that faith by work, an embodiment of charm and energy in the way one does things—if these are qualities which awaken affection in people's hearts and create memories which defy time, Miss Addams is one of the best loved women in the world, and her name will be known for many generations after she is gone.—*(Correspondence from England),—The Christian Century.*

At the funeral service at Hull House I was listening to the benediction pronounced by Graham Taylor, valiant comrade with Miss Addams in many a common cause. The last words thereof, "And give you PEACE," were spoken with an added and solemn emphasis. And as I heard them I seemed to see not one figure but two rise up before us. There they stood together, two of the same quality of mind and heart, the same in their pity and compassion, of equal purpose and of equal spiritual stature, vindicating for us still our democratic faith and hope, the double gift of Illinois to all the nation and to all the world, Abraham Lincoln and Jane Addams. And at their hands I felt the benediction of God's peace was being laid upon us. —*Clyde McGee in The Christian Community.*